PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer

Unless with proofs of Holy Writ, or with manifest, clear and distinct prin... s, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Es...berty; in all Things, Charity

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Poetry

OUR LADY OF THE SNOWS

BY ROBERT LOUIS STEVENSON

Out of the sun, out of the blast,
Out of the world, alone I passed
Across the moor and through the wood
To where the monastery stood.
There, neither lute nor breathing fife,
Nor rumor of the world of life,
Nor confidences low and dear,
Shall strike the meditative ear.
Aloof, unhelpful, and unkind,
The prisoners of the iron mind,
Where nothing speaks except the bell,
The unfraternal brothers dwell.

Poor passionate men, still clothed afresh
With agonizing folds of flesh;
Whom the clear eyes solicit still
To some bold output of the will,
* * * * * * * *
Oh, little boots it thus to dwell
On the remote unneighbored hill.
* * * * * * *
And ye, O brethren, what if God
When from Heaven's top he spies abroad,
And sees on this tormented stage
The noble war of mankind rage—
What if his vivifying eye,
O monks, should pass your corner by?
For still the Lord is Lord of Might;
In deeds, in deeds he takes delight;
The plow, the spear, the laden barks,
The field, the founded city, marks;

He marks the smiler of the streets,
The singer upon garden seats;
He sees the climber in the rocks;
To him the shepherd folds his flocks,
For those he loves that underprop
With daily virtues Heaven's top,
And bear the falling sky with ease,
Unfrowning caryatides.

Those he approves that ply the trade,
That rock the child, that wed the maid,
That with weak virtues, weaker hands,
Sow gladness on the peopled lands,
...nd still with laughter, song and shout
Spin the great wheel of earth about.
But ye, O ye who linger still
Here in your fortress on the hill,
With placid face, with tranquil breath,
The unsought volunteers of death,
Our cheerful General on high
With careless looks may pass you by.

WHY?

BY CHRISTINA G. ROSSETTI

Lord, if I love Thee and Thou lovest me,
Why need I any more these toilsome days;
Why should I not run singing up Thy way
Straight into heaven, to rest myself with Th...
What need remains of death-pang yet to be
If all my soul is quickened in Thy praise
If all my heart loves Thee, what need the amaze,
Struggle and dimness of an agony?—
Bride whom I love, if thou too lovest Me,
Thou needs must choose My likeness for thy dower;
So wilt thou toil in patience, and abide
Hungering and thirsting for that blessed hour
When I My likeness shall behold in thee,
And thou therein shalt waken satisfied.

Contributions

WORK AND WAGES

BY REV. GEORGE N. MENDENHALL

God made Adam out of the dust of the earth, ...thed into his nostrils the breath of life, and put ...l to work. After God had created the rest of creation, he created man, and the account states that he made a garden to the east of Eden and placed Adam there to ...ress it and keep it. He did not have to work hard, there was no sweltering in the heat, for that came after the curse. Then it was that he had to earn his bread by the sweat of his brow, but he had work to do even in the Garden of Eden. Had he had no work to do, it might have been a worse curse to him than the one that befell him. From that time to this, when God brings a human being into the world he has a work for him to perform. Every man and woman is fitted to do some kind of work. God does not create paupers or drones. There is something that each one can do better than any one else, and there is something that needs to be done, that we must do, or it will not be done. If God created man and put him to work on a job he had prepared for him; if his only begotten Son was sent to the world to spend thirty years sweating in the carpenter's shop; if God himself worked in creating the world and all that is within it so that he rested the seventh day, we ought not to be above work. We ought to have due respect for work and for workingmen, for they are the sinews of the nation.

It is a significant fact that when Jesus chose his followers he chose them from the ranks of the workingmen. He chose those who had work to do and who were at their work when they were called. After he called them they did not follow him idling away their time. Jesus taught them a new trade. He taught them the message of salvation and gave them a life-work. It was to take that message and teach it to all men, "even unto the end of the world." Those men have gone, but their job is still unfinished.

Somehow there has been a distinction made between the work of the Lord and that of making a living. Jesus called the fisherman away from their nets to follow him. He called Matthew away from the toll-gate, but there is no statement to make us think that there were not others there waiting to take up the work that these men left. Of necessity they left their work to follow Jesus and learn what they were to do. Jesus never cast any reflections upon the work these men were doing, or upon any other legitimate work. In fact he proved himself the best fisherman of all, for after they had fished all night and caught nothing, he went out with them and brought back the boats loaded. Jesus said, "My Father worketh hitherto, and I work." Paul, the greatest missionary of the cross, was a tentmaker, and wh...ever he went he supported himself largely by his own labors, that there could be no chance for his enemies to criticise. His one work

was that of preaching the gospel, and he never lost sight of that. He distinguished between his vocation and his avocation. He might have made a comfortable living following his trade, which to many would seem to have been his vocation, but he was careful to make it clear wherever he went that he was not a tentmaker, but a preacher of the gospel. He was ever about his business too. An old shoemaker was asked what his business was and replied that his business was to serve God, but that he mended shoes to pay expenses. He had caught the right view of life.

We have many trades and occupations in our country by which men make a living, and too many of them get the idea that to make a living is the only excuse they have for being here. They make their business their life, and live solely for their business. They get the idea that there is nothing in the world worth time and thought save business. If that had been the sole purpose of their lives, it would seem that God could have contrived a cheaper way of getting that work done. He would not have needed to give his only Son to redeem man for so trivial a thing, for business, as the world counts business, is a very trivial thing in the sight of God. Jesus asked what a man would profit if he should be eminently successful and gain the whole world, if he did not take any stock in the real business of a man's life.

We work for wages. All commodities of life have a set price which we must all pay. In order to be able to pay this price we must have an income, and this income is the wages of our labor; it is what one deserves for expending a certain amount of his energies. Money, in the last analysis, represents only so much of self. The ditch-digger gives his physical energy, and receives in return the money to pay the cost of living. The book-keeper gives his mental effort, and receives in return his weekly wage. The teacher gives of his time and the results of his training, and in return receives a living wage. The chemist gives the result of his experiments, and the world in return gives him a living. Whatever talent we have that will make the world better and help our fellowmen, it is our duty to place it on the market that it may be used to advantage and that we may receive a return in wages to pay our maintenance. "The world owes us a living," but not until we have given what we have to the world. It owes us a living when we invest our talents in its marts of trade. God has called us to service, and has provided a work suitable to each one's talents that each one may earn a livelihood while serving him. But we must not make the mistake of putting the emphasis upon the wages and the livelihood. God has held out every encouragement to us to enter his service, but has not promised us wages. He has provided a gift for his servants, but their service would not be sufficient to make the first payment. On the other hand, there is another task-master that would have us serve him and encourages us to neglect all for his service. We are sure to earn and receive wages if we serve him. "The wages of sin is death." The one thing to be mindful of is the true service of God, not the size of our salary or the comforts and pleasures of life. This life shall soon end, and then we shall receive the reward for our service of God or our wages if we serve Satan, for "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Pueblo, Colorado.

—Don't be whining about not having a fair chance. Throw a sensible man out of a window; he'll fall on his feet, and ask the nearest way to his work.—C. H. Spurgeon.

THE CHURCH OF THE LAODICEANS

BY REV. JOHN K. REED

Few persons like to be reproved. The average man chafes under unfavorable criticism of any organization to which he belongs, or of his home town, or his native state. Some Christians resent any censure of the church, especially of their own particular denomination. But reproof is sometimes necessary whether people like it or not. Not only in the Old Testament, among the prophets, is there severe rebuke, but also with the writers of the New Testament, in the words of Jesus, the apostles and the evangelists, is there unsparing criticism.

In the letters of St. John to the seven churches in Asia, are words of both praise and censure. Some letters contain both, one has only words of commendation, and two contain only reproof. The sharpest rebuke is given to the church of the Laodiceans. Some Christians boast of their loyalty to their own denomination. But no person dares claim that he loves the church more than Jesus Christ loves her, his bride, for whom he gave himself. Hear the severe reproof to this particular congregation from the ascended Lord: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

What was the trouble with the church of the Laodiceans? They must have had a fine house of worship, for its time, with historic furnishings. Of course the architecture was not Gothic, but it was no doubt pleasing in style; and the altar, pulpit, lecturn and baptismal font were in their proper places. Had there been anything wrong in the order of churchly arrangement, the platform could easily have been torn up, and the chancel and surroundings made historic; for the church had plenty of money. There was no debt pressing down upon the members of this congregation. All bills were promptly paid. The apportionment, if such a thing existed in those days, was fully met, and there might have been some excess to swell the figures. The church of the Laodiceans was able to present a fine parochial report at the meeting of conference or synod, except, perhaps, in one or two things; but the pastor and congregation were well satisfied with the grand total.

The Laodicean church was self-centered. The members were not interested in the conversion of the heathen around them, or in planting new missions in their own city. The regular Sunday services were probably well attended; for, most of the members being well-to-do, nothing was spared to attract the cultured classes. In her own estimation, this church was above criticism. Any member who would have hinted that she was not in a prosperous condition would have been called a "pessimist." But the Faithful and True Witness, looking down from heaven, sees the church of the Laodiceans in her true light. Here is what he tells the apostle to write: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Is this reproof too severe? But it is the words of the Bridegroom to his bride.

Jesus Christ also gives words of praise when deserved as well as of rebuke, and so should we. But a person who continually lauds himself needs no commendation from others. The Laodiceans had given themselves more words of approval than was necessary for their good.

The church of the Laodiceans is not a myth. It was a real organization existing in the western part of Asia Minor, as were all seven of the churches described by St. John in Revelation. Some writers think that these seven are types which picture the general state of the church at the time of the apostle's vision in the Isle of Patmos. And there are those who believe that the seven churches represent so many ages of Christianity, from St. John's day down to the end of this dispensation. According to the view of these persons, we are now either in, or approaching, the Laodicean age. This was the opinion of Dr. Joseph A. Seiss. But that is too great a subject for me to discuss at this time; and besides I do not claim to be either a critic or a great theologian. The question is, can we learn any lessons from the mistakes and failure of the church of the Laodiceans?

I have my share of admiration for beauty, order and proper decorum. Fine architecture, classical music and beautiful furnishings appeal to me fully as much as to the average person. But these things may become an end in themselves, from which the true spirit of worship has fled. Jesus says that there is joy among the angels of heaven over one sinner that repents. Every now and then we read in the church papers, with an evidence of great satisfaction, that some Lutheran congregation has decided that the pastor should wear a robe, or that the full common service has been adopted. Again, others chronicle the fact that the pulpit platform has been altered so as to conform to more churchly ideals. No person should oppose any change if it is for the better. If the members of a church desire their pastor to wear a gown, or use any other ecclesiastical equipment, that is their right. But is it something to glory over in public print? Is there any rejoicing in heaven over such things? If the church papers could report more sinners coming to repentance, more backsliders returning to the fold, more growth in spiritual life, then men as well as angels would have real cause for rejoicing.

In his article on "The inadequacy of present church methods for the evangelization of the world," in the LUTHERAN OBSERVER of September first, Dr. Samuel Schwarm has said some things that should cause people to think on this subject. There may be some self-satisfied Lutherans, delighting in calling themselves "optimists," who will chafe at the doctor's criticism. But it is none too severe. Dr. Schwarm says that we have in this country ten or more millions of confirmed Lutherans and only two millions of Lutheran communicants. The difference is entirely too great. With all this special material ready at hand, our church should be the largest, or at least the second largest, Protestant denomination in America. Of the eight millions of confirmed Lutherans who are not communicants, not nearly all are children, so that many are practically out of the church. Where does the fault lie? There must be lack of efficiency in the catechetical methods employed in the Lutheran countries of Europe, or there is inefficiency or lack of zeal on the part of the Lutheran church in America. Possibly some of our doctors can make a satisfactory explanation of this loss to the church. The fashion now is to put the blame for any wrong on someone else. Did I say that it is a new fashion? No, it is as old as our first parents. Adam put the blame on Eve, and Eve put it on the serpent. The church of the Laodiceans had no excuse to offer when she was so sharply rebuked by her Lord.

Dr. Schwarm's account of the religious conditions in Clark county, Ohio, is also worth pondering over. If more than half of the people in the county do not attend church at all, it seems that there must be room for some kind of evangelistic work. Surely no Lutheran would dare say that he has no interest in the conversion of souls outside of "Lutheran stock." In the city of Springfield, Ohio, there are probably more persons who scarcely ever go inside of a church than all the Lutheran churches together could accommodate. Should any one oppose the work of a professional evangelist—even a "Billy" Sunday—if he can reach the unchurched masses whom our methods and the regular ways of other denominations cannot reach? There is a wide field in Clark county for Mr. Sunday, or any other evangelist, without robbing the Lutheran church.

I have been classed among the "Billy Sundayites." But the schoolboy style of calling names does not hurt anybody. I do not recommend the evangelistic style of the Reverend Sunday to the Lutheran church. As for myself, I could not preach like him if I would, and would not if I could. My only contention in the case is that we should not find fault with or oppose any person who is striving to do work that we cannot or will not do.

It is often said that the Lutheran church has a glorious history. This is true, and something to rejoice in. But the important question is, what is she doing to-day? Two of the seven churches in Asia, that had good past records, were reproved by the Lord Jesus. St. Paul says, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." Sometimes, too, denominations spend their time in debating questions long ago settled, and neglect pressing living issues. The Lutheran church may be doing more for the spread of the gospel than all the rest of Protestantism combined. According to our numbers, we should be doing about one half the work of the entire Protestant church. But this is no measure of what we or any other branch of the Christian church ought to do.

The command of Jesus, "Go ye therefore, and make disciples of all nations," has been tardily obeyed. After more than eighteen centuries, two thirds of the world's population have not yet heard the Savior's message. For this lack of obedience to our Lord's command, no one denomination, but the entire Christian church is at fault. In all ages the church has been unjustly criticised by her enemies. But is there not now some occasion for just reproof? There is either a lack of Christian zeal or of adequate methods of evangelization, or of both. The church is now receiving enough of self-praise. To the Laodiceans the glorified Jesus says: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Emerson, Ill.

A PRAYER FOR SERVICE AFTER THE SUMMER HOLIDAY

Heavenly Father, thou hast given me the joy of summer's sunshine and gladness, the privilege of communing with the glories of thine inanimate world and the companionship and inspiration of new friends with other outlooks and viewpoints of life than mine; a book or two, with the light of human experience reflected from an angle hitherto unknown to me, have entered into the quiet hours of my meditative thinking; and now, as I once more take up the routine of the day's work, I ask for that guidance that will enable me to transmute all of these privileges into blessings for those who have not been as favored as I have been. Therefore, keep fresh in my mind the new things I have experienced, and help me to be so much more fit for the service of humble kindness and sympathy that, as the weeks go by, it may please thee, that out of thy goodness thou hast thus blessed me. Amen.—Ralph Welles Keeler, in Western Christian Advocate.

PROF. TRESSLER'S DISSENT FROM THE APPLICATION OF MODERN THOUGHT TO THEOLOGY

BY REV. EDWIN HEYL DELK, D. D.

I have read with surprised interest Prof. Tressler's criticism of my article which appeared in the LUTHERAN OBSERVER of August 25th, entitled "Shall We Have a Commanding Religious Literature?" I found his animadversions interesting because I knew my article was a challenge and I was eager to know where some of our educational leaders stand. I was also surprised that Professor Tressler, a man so recently from our schools, should be so confused and confusing in his attempt to evaluate the three great modern factors which influence theological thinking—evolution and the philosophy based upon the theory; historical criticism as a method of determining the significance and value of the Biblical material; and Christian experience as a factor in the understanding and explication of theology.

I credit Professor Tressler with no set purpose to misrepresent the material I sought to present, or to place me in a false light, but that he has unwittingly done both is apparent to every reader conversant with the facts in the case.

This reply is not written with the hope of changing Professor Tressler's point of view, for, being a confirmed confessionalist in theology and symbolics, his admission of any of my main contentions would necessitate his questioning, perhaps revising, our confessional phraseology, which to many men would appear to jeopardize the integrity of Lutheranism. I write for that large group of our younger, thinking men who feel that the time has come when the new but abiding factors in modern thought should be recognized and utilized in setting forth the fundamental and abiding truths of Christianity. The mark of any truth, one of the proofs of the divine character of Christianity in particular, is revealed in its capacity to adapt every later development and, finally, to incorporate it as a part of its interpretation of the original, germinal truths of our holy faith. With this preliminary word I turn to consider the items of Prof. Tressler's dissent.

The relevancy of the first fourth of Professor Tressler's article in his attempted rebuttal of my statement I fail to see. It is a vague sort of dissertation on writing in general. But coming to his specific contradictions, I understand him to deny that the theory of evolution or development—"a general theory of evolution" was my statement—is seriously questioned by the most influential scientists, and that at best it has not escaped from the hypothetical stage. I wish to credit Professor Tressler with knowing that evolution and Darwinism are not one and the same thing. I did not make a plea for any one scientist's interpretation of or contribution toward the general development theory. Darwin, Wallace, Lamarck, Weismann, De Vries, and other contemporary investigators have each offered their varied explanations of the forces and factors in organic evolution, but however much they may differ in emphasis, they all agree upon a belief in a general evolutionary advance in animal life and the transmutation of species due to the varied factors inherent or external to the individual organism. Every scientific truth was once held as a mere hypothesis. My contention, as against Professor Tressler, is that the belief in evolution among the overwhelming majority of scientific men has passed out of the stage of hypothesis and has become the working *theory* of every man who deals with the fundamental problems of astronomy, geology, biology, and every discipline built upon these sciences. To quote a name here and there of some eccentric or conspicuous zoologist of the past or present who denies the rationality of the general theory proves nothing against the known fact that to-day the actual working scientific world no longer questions the general theory, however much they may wish for proof (mathematical proof is impossible) and a more consistent relation of the factors which go to confirm their belief in a general evolutionary theory. For proof of my contention, I cite two facts. In such an encyclopedia as the latest XI edition of the "Britannica" its publishers do not select a man who represents simply his own opinion, but who in a way voices the concurrent opinion of a group, and that the largest and most representative group of writers on the particular topic. I suggest to any doubting Thomas that he carefully read the article on "Evolution" in the latest edition of the "Britannica," or in the new "Schaff-Herzog Encyclopedia," and he will quickly learn the status of the general theory of evolution. In the paragraph entitled, "Evolution in the Beginning of the Twentieth Century" (vol. x, p. 34 of the "Britannica") one reads:

> "Since Huxley and Sully wrote their masterly essays in the ninth edition of this Encyclopedia, the doctrine of evolution has outgrown the trammels of controversy and has been accepted as a fundamental principle. Writers on biological subjects no longer have to waste space in weighing evolution against this or that philosophical theory or religious tradition."

As another bit of concrete proof of my contention that a general theory of evolution dominates the situation to-day I offer this: that, so far as I can learn, there is not a college or a university of the first class in our country, or any other country, where the theory is not taught. I am glad that the college (Pennsylvania) where most of our Eastern clergymen receive their academic training has taught the theory of evolution in its scientific department for over a quarter of a century. It is because there exists an awful scientific abyss between some seminaries and universities of our land that it is high time to call the attention of the church at large to the situation. This breach is the most potent cause in deterring our ablest college students from entering some of our seminaries. The charge so ignorantly or maliciously made that evolution is "atheistic," "materialistic," "degrading" and "anti-Christian" in principle and implication fools no informed man to-day. Evolution, so long as we understand it to be God's *method* of creation, is as much Christian as the belief in the instantaneous creation of man. Prof. George Parke Fisher, one of the most conservative of Christian apologists, writes in his "Grounds of Theistic and Christian Belief" (new edition, p. 444):

> "No theory of evolution clashes with the fundamental ideas of the Bible as long as it is not denied that there *is* a human species, and that man is distinguished from the lower animals by attributes which we know that he possesses. Whether the first of human kind were created outright or as the second narrative in Genesis represents it, were formed out of inorganic material, out of the dust of the ground, or were generated by inferior organized beings, through a metamorphosis of germs, or some other process,—these questions, as they are indifferent to theism, so they are indifferent as regards the substance of biblical teaching. It is only when, in the name of science, the attempt is made to smuggle in a materialistic philosophy, that the essential ideas of the Bible are contradicted."

As regards Professor Tressler's dissent to my second contention, *i. e.*, that historical criticism, in the sphere of biblical literature, must prove influential in theological thinking, I am compelled to say once more that he (unwittingly) misrepresents my material and me. To permit him to confuse historical criticism as a *method* of biblical investigation with the *results* of certain higher criticism would be a wrong to the truth and the uninformed public. His further attempt to label me—by implication—as a modern "liberal" I cannot allow to pass unchallenged. I stand for a modern "positive" theology. He must know that every biblical student who has any standing in scholarly circles practices the higher criticism. If he and my readers will do me the honor of reading my first essay in the little book, "Three Vital Problems," they

will know what I understand by historical criticism and my attitude toward certain higher critics. If Zahn, whose name he mentions, does not use the *method* of historical criticism in his great work on New Testament introduction, then he uses no method at all. To jumble together such authors in diverse studies as "Zahn, Seeberg, Beth, Grutzmacher, Zahn, Hauck and Ihmels," and then declare that none of these men believes in, or writes from the standpoint of evolution, historical criticism, or Christian experience is either to say something which Professor Tressler does not know, or he is demanding as proof that writers on symbolics, history of dogma, and other technical theological studies should lay bare their fundamental scientific convictions in all they write. Professor Tressler indulges in the easy accomplishment of quoting the names of authors the significance and content of whose work he does not always understand. Seeberg says in the preface to his work on the history of doctrines:

"Nor is it to be forgotten, finally, that Dogma is perpetually subject to ecclesiastical and theological interpretation, which prepares the forms suitable to each age, which can and does express the ancient content in these new forms, and which furthermore seizes upon and preserves the religious experiences peculiar to its own age in the harmony of the ancient faith," and in the foot note to this paragraph "This is in some sense true of the valuable thoughts of nearly all the leading theologians of the last century e. g. Schleiermacher, Ritschl, Hofmann, Frank."

As for the general positions of these men whom Dr. Tressler would hold up as theologians unaffected by the results of modern thinking, he must know, if he is familiar with their writings, that Seeberg seeks to give recognition to every science under the sun, that he accepts various conclusions of historical criticism, and that his teaching on the Godhead has been regarded by able theologians as unitarian, or at least as a form of modalism; that Zahn accepts and uses all the canons of historical criticism, though with results different from Harnack's; that Ihmels' chief work is on Christian certainty, which presupposes recognition of Christian experience, and that he, too, utilizes the results of historical criticism; that Grutzmacher, a "modern positive," does the same thing, though his emphasis on Christian experience is perhaps less than Ihmels'; that Beth, like Grutzmacher, is a disciple of Seeberg, that his chief work is on evolution, which he favors, and that he is the ablest theologian of Germany in the natural sciences, fitted, as none other is, to discuss the relations of theology to science, as he is an authority in both.

As to the value of Professor Tressler's historical interpretation, his citation of Augustine's "City of God" and Luther's "Ninety-five Theses," as examples of the needlessness of endeavoring to relate truth to the thought and problems of the age, is most unfortunate. The fact was that both these great constructive leaders of Christian thought owed their immense and immediate influence to their clairvoyant insight into the problems of their age and their ability to voice with commanding power solutions which the age was groping after.

Finally, Professor Tressler's attempt to corral all of Christian experience under the head of Ritschlianism is futile, for the contribution of Christian experience to the interpretation of religion and Christian theology has too ancient and splendid a history to be credited to any one man or age of the church. Furthermore, the very emphasis that I have laid upon science and philosophy as factors in the restatement of modern theology at once places my general position without the pale of Ritschlianism. Ritschl but recovered a missing note in theologizing and gave a fruitful impulse to all later thought. Theology is not a finished or *static*, but a *dynamic* and progressive science. This is the fundamental difference in the point of view between Professor Tressler and me.

Philadelphia, Pa.

THE PROPOSED AMENDMENTS OF THE CONSTITUTION OF THE GENERAL SYNOD CONCERNING THE DOCTRINAL BASIS

At the convention of the General Synod held at Richmond, Indiana, in 1909, the Common Service committee was entrusted with the formulation of an amendment to the constitution which was to embrace in "one clear and definite statement" the substance of "the several resolutions and statements, explanatory of the doctrinal basis of the General Synod" adopted at various times.

A matter of such importance necessarily appealed to the committee as worthy of the most serious attention. They were bound by the instructions of the General Synod, as well as by their own consciences, in no way to tamper with "our present doctrinal basis," but only to make it less ambiguous where it was liable to misconstruction. It need hardly be said that in preparing the revision every word was carefully weighed and that its literary form and its content were duly considered. Every objection which has since appeared in print or which would likely occur to any one was anticipated and discussed. The submitted form passed through many trials, and is the product of the best effort of the committee. As a matter of course, here and there another word might have been employed, for our language is rich in synonyms.

The report of the committee approved itself to the General Synod at its last meeting and was unanimously adopted, thus authorizing the submission of the amendments to the district synods.

Only one member of the committee dissented from the report, but he did not present a minority report or make a protest to the General Synod. In his recents articles in the LUTHERAN OBSERVER he does not intimate that the committee failed to obey instructions, but rather that the General Synod itself is in the wrong, and that a report which it inspired and approved should now be rejected by the district synods.

The committee, with this one exception, heartily believing that it would be well for the synods to approve the amendments offered, feel constrained to make this brief reply to the objections which have been publicly made lest these objections should be taken seriously, and the silence of the committee should be construed as an evidence of indifference or an acknowledgment of defect.

1. Concerning the word "unaltered." This word has been prefixed to the words "Augsburg Confession," (a) because it was so authorized by the General Synod; (b) because the word stands for an important historical and doctrinal fact, too patent to be ignored; (c) because expediency suggested that needless discussion, misunderstanding and misrepresentation be henceforth made impossible. The General Synod has never adopted any other edition of the Augsburg Confession than the one known as the "unaltered." Nevertheless, the General Synod has constantly been charged with subscribing to an "altered" edition. To correct false impressions and to silence calumny the General Synod has wisely determined to use the word "unaltered" as a defining word.

2. Concerning the close proximity of the "Scriptures" and the "Augsburg Confession" in one sentence. This has been done (a) because the General Synod instructed the committee to make "one clear and definite statement;" (b) because this form is in entire agreement with the present statement in the Constitution, to which no objection has hitherto been made; (c) because this form is in entire harmony with the nature of a confessional statement. The "doctrinal basis" of the General Synod is the Scriptures, not as understood by this or that body, but as interpreted by the Augsburg Confession. The latter shows

how the former is understood. This fundamental distinction differentiates our church from other religious bodies. There is nothing equivocal in the high place accorded to the word of God.

3. Concerning the expression "With the Evangelical Lutheran Church of the fathers," it is alleged by the objector that this phrase "is an imposition and has no place in a Lutheran Confession." The right of the General Synod is questioned in thus setting up "a standard of authority." We are told that "the General Synod is a human agency or association, organized for certain practical purposes, and exercising certain definite functions. But nowhere is it said in the Bible or in the Augsburg Confession that the General Synod is authorized to prescribe and teach what its adherents are expected to believe." Here the objector is hopelessly incoherent. He would apparently destroy all historical continuity, and even dissolve the General Synod itself by denying it the right to prescribe the terms of fellowship among its adherents. He is entirely mistaken in the conception of the mission of the General Synod when he would limit its functions to "certain practical purposes." Its chief end ever must be the spread of the gospel, as the Lutheran Church understands that gospel.

4. Concerning the Secondary Symbols. It is intimated that the General Synod should place the so-called Secondary Symbols on the same level with the Augsburg Confession; or else omit any mention of them. Which the critic would prefer is not stated. In fact, there is no such alternative. The Augustana has always stood in a place by itself. The Secondary Symbols have never been received and held in the same way as the former. But it is proper that a Lutheran body should put itself on record concerning its attitude towards these symbols; and accordingly Article III of the proposed amendment recognizes them "as expositions of Lutheran doctrine of great historical and interpretative value, and especially commends the Small Catechism as a book of instruction."

The critic, however, is not pleased with the commendation of the Small Catechism, in face of the fact that the General Synod itself has published it as a book of instruction from time immemorial.

The proposed amendment binds no one to the acceptance confessionally of the Secondary Symbols, deeming subscription to the Augustana sufficient. Hence the committee did not place the two in the same article. The simple recognition which is accorded to the Secondary Symbols obviates the awkward necessity of publishing a long series of resolutions "in all further editions of the Augsburg Confession published by the General Synod, whether issued in separate form or in our Book of Worship."

The committee, with one exception, feels confident that the amendments approved by the last General Synod, and now to be submitted to the district synods for action, will commend themselves to the favorable consideration of the brethren as a wise solution of the problems involved.

NOTE. The foregoing statement was prepared by Rev. J. A. Singmaster, D. D., at the request of several members of the Common Service Committee. Before publication it has been submitted to and approved by the following members of the committee: Rev. J. B. Remensnyder, D. D., Rev. D. H. Bauslin, D. D., Rev. Charles S. Albert, D. D., Rev. W. E. Fischer, D. D., Rev. Jacob A. Clutz, D. D., and Rev. F. H. Knubel.

—To the man or the woman whose relation to the religion of this generation is that of the spectator or critic merely, clearness of view and tranquility of spirit do not come. They are "out-siders" by their own choice.—D. B.

OUR POLICY ON THE CALIFORNIA FIELD

A Layman's View

A recent number of "Lutheran Church Work" contains an article on our Church in California. Within its brief limit it grasps the situation and gives pertinent suggestions.

It is now twenty-five years since our missions were started on the Pacific Coast. Have we made the wisest use of our opportunity? It is said that there are more Lutherans in San Francisco than adherents of any other Protestant denomination in that city, and yet in San Francsico there are two denominations each numbering more communicants than the Lutherans number in the entire state.

We surely have the field. We have been woefully slow in cultivating it. Other denominations are forging ahead. Take that more recent body, the Disciples of Christ. They are planting their churches here—not one but many. The other day in a suburb of Los Angeles I noticed a board enclosure with tent top. It belonged to that denomination. A church is to be built in the coming months. The daily paper announces a new mission being started in the city.

Last week there was a convention of German Methodists. They met in a fine white-stone church of their own near the centre of the city. They are keen to reach German people, if we are not. The missionary superintendent in his term of six years has built seven churches, five parsonages, and one hospital. We have not taken up a new mission for five years. Over the city are found Scandinavian and German churches, not Lutheran, but Baptist and Methodist. One German Lutheran church belonging to the Missouri Synod is about to leave its comfortable building on a desirable corner and go out farther beside its educational building, erect a new church, and provide an English service in the evening. You see the young people must be held in the church of their birth.

If we are to plant our Church of the General Synod in this great state, we must concentrate and strengthen our efforts. The field should have its missionary secretary or superintendent—a wise, far-sighted, tactful, magnanimous worker, who would study his district, know where to plant missions, know the proper pastor for each station, be able to counsel, to harmonize, to step into every emergency.

California does not represent frontier life. Its people are abreast with the times. If we enter a town where the constituency is of the cultured class, we must place there a man suited to the surroundings—a man who will win and lead his congregation to its rightful place in the community; we must build an attractive church, meeting the needs of our people, a true church home, a place where they can worship acceptably, and where their children will be surrounded by influences which make for the best development of high character and church loyalty. In other words, we must use the same common sense as in a business undertaking.

The pioneers in our work, Rev. O. C. Miller and Dr. C. W. Heisler, understood this, and to-day an attractive church in San Francisco and one in Los Angeles stand as monuments to their energy and wise judgment.

A glance at the minutes of the California Synod will show whether this work is worth while. In the group of twenty-one churches so far removed from intercourse with the boards, officials, other clergy, and organized membership, there exist twenty-eight young people's societies, giving promise of future leaders; nineteen missionary organizations, contributing over a thousand dollars the past year for outside work, notwithstanding the pressure for mission work

home, where the weak church is being organized and built; and the benevolence of said struggling congregations has amounted to $5,687.61.

In this extensive field the deaconess is needed to assist the pastor in his arduous task. This is such a moving population. There are many to be reached, to be comforted, to be led back to the church, to be built up in the spiritual life. It is a great work that lies before us. Opportunities have been lost in the past, but it is not too late for others. There must be men fitted and willing to enter the urgent work in this wonderful beautiful state. There must be Lutherans in the East able and ready to give largely for this home mission field. There are hundreds of our members who can remember California in their prayers. Very far away from the church centers, from the educational institutions, from the very strong synods, are these people. Let us cheer their hearts, uphold their hands, minister to their needs, and plant here a vigorous Church, which shall contribute its share in influence and effort toward the religious life of this great state. Then our California congregations, strengthened and multiplied, will in turn enlarge the kingdom in distant parts of the world.

Los Angeles, Cal.

NEW PLAN FOR MINISTERIAL EDUCATION

BY REV. L. B. HAFER

In the LUTHERAN OBSERVER of September 15, as well as by letter to all pastors, the General Secretary of the Board of Education calls attention to the new plan for ministerial education and urges its endorsement by the synods. Our purpose is to give some reasons why it should not be adopted, and this we will do without further preliminaries.

There is an ambiguity in the report submitted for which there is no excuse. The report says: "While our plan provides for a distinct, new, corporate Board for this work, our feeling is that, should the General Synod so direct, our Board could act also as the Board of Ministerial Education, at least until the plan is thoroughly established in the Church." Now when we notice the "*at least*" we can not escape the conviction that the real feeling of the Board of Education is that the work contemplated could for a longer period be given to that Board. We are aware that the General Secretary in presenting the report said that modesty prevented the Board of Education from saying more. I hold that when we are laying plans as important as this the modesty of a man must not stand in the way of an honest expression of conviction.

If the Board of Education can do this work now, why can it not continue to do it? And if it can do the work, why not do it as a Board of Education rather than to adjourn and meet as a Board of Ministerial Education? The real meat of the matter is that a new board and a new secretary is here provided for, and it will not take a boy in the high school long to figure that the salary and office expenses necessary would educate, on the present average basis, 24 students, or more than 13 per cent of the number now aided. That is scientific management with a vengeance. Now the truth of the matter is, that whatever it is necessary to commit to a board in this work should be assigned to the Board of Education without ambiguity, but the adoption of the plan will not accomplish that by any means.

When we look at the details of the plan we find added reasons for opposing it. According to the rules for the admission of candidates, its powers would be those of "*agitation*," the exercise of a *duplicate oversight*, and *veto*. Now we ask, is there anything in the constitution of the present Board of Education to prohibit or even to make inadvisable a "systematic agitation" of the matter of securing more candidates and funds? And if "the Board can rely only upon the Education Committee of each Synod for the regular care of its own candidates," what does the duplicate oversight of the Board amount to? And concerning that veto, shall we put within the power of three men (the majority of a quorum in a board of nine) the overturning of the action of a synod composed of nearly 200 clerical and lay members?

Now it is proposed to make the maximum amount of aid $150, though the General Synod itself recommended $175, and the cost of an education, at least on the territory of the synods giving the most aid, has increased since the General Synod made that recommendation. We are proposing to increase the number of candidates, and yet we are increasing the load of 87 students out of 181. We plead for a pastors' fund on account of the inability of men to save money from small salaries, and yet we would by this means compel 48 per cent of our beneficiaries to go out of school with a debt heavier than now rests upon their shoulders. If greater uniformity is desirable, let it be secured by inducing the synods which now give small aid to come up, rather than to put a check upon five contiguous synods having within their bounds more than half the communicant membership of the whole General Synod.

It is proposed to put Breklum on a par with a synod in applications for aid. Now I do not object to the aid we are at present giving to Breklum, but I am not ready to take this advanced step. I think it quite likely that unless some division of funds were made, setting apart a definite sum for Breklum, as the synods now do, there would be a decided increase of applications from that quarter and it might materially affect the work in our synods.

The proposed rules with regard to aid in exceptional cases for students while preparing for college, is at variance with a practice long established, and wisely so, after the most careful consideration. To establish this rule would be to create "exceptional cases." There are instances where such aid is needed and if so it can be secured otherwise than from our regular funds. To break down the well established rule would work great harm.

It may be argued, returning to the plan as a whole, that two boards would secure more money than one, and that a new board would justify another special day. I believe we have passed that stage of development. We are not so childish as not to know that 20 cents to the Board of Education and 12 cents to the Board of Ministerial Education means 32 cents for education, and we would as willingly give it to a board under one name as under two, or even to two different boards. Our best churches are coming rapidly to *systematic* benevolence, and when we come to that we will have done with special days. We will have more money too.

Let no one suppose that this is an economic proposal that is put before us. It is true that by decreasing the aid to 48 per cent of the beneficiaries a slight reduction is made in a few synods, with large increases for others. But this plan makes no provision for the salary of the secretary and expenses of administration. Now this annual cost in the case of the Board of Education, not counting the Christmas bill, is nearly $3,500. As soon as the plan were put into effect, assuming that the expenses would be about the same, that alone would require the addition of 2 cents to the apportionment. For the sake of efficiency, economy and liberality we need to beware of the multiplication of boards. And let it not be forgotten

that the adoption of this plan carries with it the establishment and incorporation of a new board.

When this matter comes before the synods let no one feel hampered by the fact that the General Synod itself endorsed the plan. The synods themselves are the responsible bodies in the final action. The action of the General Synod counts only as a recommendation, and even that was given after a consideration far more limited than is due to a matter of such importance as this.

Taneytown, Md.

THE PROPOSED OFFICIAL ORGAN

BY D. FRANK GARLAND, D. D.

That this proposed venture may not be entered upon on the basis of a *mere assumption of possible financial success*, we propose to offer some facts and figures gathered from our own experience as a church in the newspaper and publishing business and from the experience of other denominations in the same line. Our own experience, when recalled, will compel us, if we are wise, to move slowly and cautiously ere we burden the Church with serious financial encumbrance. Let us first look into our own experience in this matter and benefit by this direct examination of it.

1. What have we learned from our experience in the publication of "Lutheran Church Work," a monthly periodical? This monthly magazine was authorized by the General Synod in 1907, "to be issued as the official publication of the General Synod;" "the publication to begin January, 1908," and "the annual subscription rates to be seventy-five cents per single copy and fifty cents for club rates of ten or more." No salary was to be paid for the editorial work. The report of the committee proposing this publication said: "Careful estimates have been made as to the cost of the publication. On the basis of this estimate the mark of a 5,000 subscription list was fixed." After eighteen months of trial the editorial committee reported to the General Synod at Richmond as follows: "Financially the publication has not been profitable. It ended its first year with a deficit, on actual expenditures for the issue, of $1,647.40. In addition to this there was an extra outlay for the preliminary work of launching the magazine of $1,275.60. This does not include anything for the proportionate share which each publication is expected to bear in the general expenses of our House. The shortage is due, of course, to the failure to secure a subscription list adequate to its support. The failure was not due to any lack of effort in pushing the publication by every means that could be devised. The deficit is made the larger by the exorbitant present cost of paper and everything connected with printing." No one can successfully dispute the statements made by this committee in explanation of the financial failure of the magazine. In a government report issued by the Bureau of Labor appearing in the "Homiletic Review" of this current month, the average wages per hour in twenty-two representative industries are given, and we find that the labor wage per hour in the newspaper and publishing business stands fourth in the list at .4998 cents per hour, with only the bricklayer, the plumber and the stone mason receiving a higher wage, and all others lower, dropping down to .1368 cents per hour for cotton workers. This official report reveals the fact that the newspaper and publishing business from the wage standpoint, which is the chief one, *is one of the four most expensive lines of industry in the land.*

Two years later, June, 1911, at Washington, the Board of Publication offered a special report on this publication and said: "After four years (actual time really three years and six months) of experiment, into which has been put an immense amount of energy and money, with all the possible advantages of a fair trial, the Board has reluctantly but positively come to the conclusion that the publication of the magazine is not justifiable. It is an unnecessary expenditure of money, a waste of talent and energy, a dividing of forces," etc. What is the conclusion from this experiment in the line of "official magazine publication" in the General Synod? Notwithstanding these facts, namely, that "'Lutheran Church Work' had all the advantages of a fair trial," was edited without salary, was "not required to share with other publications in the general expenses of the Publication House," was issued as an "official organ" with the whole machinery and prestige of the Church behind it, was well edited, illustrated and most attractively printed, yet in three years and six months it is pronounced an "unjustifiable" publication, "financially unprofitable," and "an unnecessary expenditure of money," the amount of which is not stated, but upon the authority of an official of the Church it can be said that the loss, in three and one-half years, has exceeded $7,000.

2. "The Lutheran World," a weekly organ in the General Synod, will also furnish an illustration of the financial hazard and tremendous expense of publishing a denominational church paper in these times of advanced and advancing cost of material and of wages. At a "conference of Lutheran ministers and laymen from various parts of the Church," held in Baltimore, December 29, 30, 1891, it was "unanimously resolved that a weekly journal be immediately established with such financial resources as would ensure the ablest editorial talent and the highest literary quality." It was decided to organize a stock company, "the capital stock of which was fixed at $50,000—1,000 shares at $50 each." A committee was appointed "to carry out all the purposes determined upon." The call for subscriptions was issued early in January, and in less than thirty days a second circular letter was issued stating that "As more than $46,000 of the capital stock of $50,000 have already been subscribed and the company incorporated, it was thought wise to close the subscription February 12th." This company, therefore, began the publication of a paper under most favorable financial conditions, with a paid-up capital of more than $46,000, with a large corps of able editors, the best managerial talent that could be procured in the church, and yet, in spite of all these advantages, ten years later, or on August 19, 1902, the "World" management was in such financial straits that it was compelled to issue the following supplement to its subscribers: "It has cost the 'Lutheran World' $25,000 above receipts to reach the position it now occupies, to say nothing of the years of patient toil given free of charge by editors and managers. It is no light task to establish a Lutheran weekly. It is hard work. It brings no cash returns. It costs money. Any one who runs may read the lesson above recorded. It is put by a wideawake and keen business manager in a form which any one can understand. From this statement of the case we must conclude that at least all of the capital, more than $46,000, if not much more than that sum, had been used up in the ten years of the life of this paper in addition to the current receipts from advertisers and subscribers, in order to keep the paper alive. How much more additional to the current receipts of the paper has been required to keep it going since 1902 we have no means of knowing. But judging by the experience of others, and our own personal experience in the newspaper-publishing business, that additional sum must have been considerable, for every year since 1902 has been a harder year for church periodicals to face.

3. "The Lutheran Evangelist" likewise can offer wholesome food for thought to those who will make themselves responsible for the financial results of this proposed venture in the General Synod. Having had eleven years of intimate connection with the publication of this paper, in an advisory capacity, we are fairly well qualified to discuss this side of the proposed project. This paper was first of all a product of Lutheran enterprise at Springfield, Ohio, first published in 1876. Since that time in its history of thirty-four years it was found necessary to reorganize it not less than two or three times, and each time pour into it fresh capital in order to keep it alive. In each instance all the original paid-up capital was consumed in meeting current deficits. At least $20,000 of capital stock was thus used up in paying annual shortages. In addition to this large sum of money, not less than $20,000 in additional deficits had to be met by other means. These deficits were for the most part taken care of by one of our noble-minded Christian laymen, who year after year wrote his check for whatever deficit was needed at the end to pay all bills. This annual deficit since 1899 was as low as $350 and as high as $1,700, always nearer the latter figure than the former. And let it be remembered that into the cost of this publication but one salary entered, that of the business manager, with the additional weekly wage on rare occasions of a stenographer; that it was printed and published in connection with several other religious journals with whom transfer matter was exchanged in order to reduce original cost of publication to the minimum; that for the most part of its life it was a 16-page paper, just half the size of the usual denominational weekly; that every known artifice and device were employed to keep cost of publication to the lowest possible figure; that its list of subscribers was large, reaching 9,000, and only in the last two years of its life dropping below 6,000. And yet, in spite of all these favorable conditions, the "Lutheran Evangelist" cost benevolently disposed members of the Church not less than $40,000, in addition to the annual receipts from advertising and subscriptions, and in the end was forced to discontinue. From these three examples cited he who runs may read the lesson in bold relief—that it is a costly venture, a hazardous financial enterprise on which some brethren of the General Synod now propose to launch the Church. In our next issue we will comment a little further on these figures and furnish the results of the experience of other denominations in like enterprise.

Dayton, Ohio.

THE PASTOR'S FRIENDS

BY C. A. WILSON, PH. D.

The pastor often receives profession of friendship from people who are indifferent to the Church and its work. He is glad to receive such professions. He is glad to win the good-will of every one in the community, and is always willing to reckon among his friends those who are not faithful to the Church. This is because he hopes to win them to a closer and more intimate relationship with Christ and his Church. But when the pastor sits down and begins to count up his real friends, he counts those among his best friends who are faithful to his church, who are regular in their attendance upon the preaching of the Word, and who are always ready to lend a helping hand to carry on the work of the kingdom.

The pastor's greatest efforts are centered in his preaching. He has been called to preach the Word, and he is giving his whole life to that work. If he is true to his calling, he is spending many hours every week preparing for the Sabbath sermon. He seeks his message in the Word, and he comes to the pulpit all on fire with that message. It is a poor friend, indeed, who will not come to hear him and give him the encouragement of his presence in the congregation. As far as that friend is concerned, all his efforts are of no avail. An empty pew that the friend ought to have filled meets his eye with its discouraging vacancy.

Sometimes when a pastor grows despondent and gives up a work to answer a call to another field, there are those who come to him and express their great sorrow because of his departure. Yet, while he was in the work they failed to give him the encouragement of their presence in the church. He might have stayed longer if they had done so. Strange friendship, indeed! Nothing discourages the pastor so much as these stay-at-home friends of his. They are a part of the burden that he carries on his heavily-weighted shoulders. He wonders why they neglect him and, being sensitive, he is very apt to think that it is his own fault.

The men and women who are regular at church and listen with attentive ears may or may not be profuse in their professions of friendship, but the pastor counts them as his true friends nevertheless, and his heart warms to them. He and they have the one foundation upon which all true friendship is built—a common love. The Church of Christ is the common object of their affection. That is the tie that binds them close together.

Louisville, Ky.

THE LUTHER DAY CELEBRATION

The 428th anniversary of the birth of Dr. Martin Luther will be celebrated by the Sunday-schools of the General Synod on the 12th of November next. On that important occasion the 29th annual offering for Home Missions will be made by the schools. The literature pertaining to the celebration will be sent out to all pastors and superintendents within a few days. It is sincerely desired that during the five or six weeks preceding Luther Sunday that they will give earnest and faithful attention to the work of preparing the school for a successful anniversary. It is the fervent hope of the Board that the offering to be made on that occasion will be the largest in the history of these special efforts, and it can easily be made such if all to whom has been entrusted the leadership of our Sunday-schools will realize their responsibility in the matter, and put forth the measure of effort necessary to awaken interest and arouse enthusiasm in the hearts of the nearly 300,000 members of our Sunday-schools in behalf of our Home Mission cause. It ought not to be an impossible, or even a difficult, thing for so large a company if they be well informed and wisely directed, to bring an offering of $25,000 for the glorious purpose of planting and fostering our Church in our vast home field. Let that be our definite goal, and let all be led to unite in the effort to attain it.

A. STEWART HARTMAN,
General Secretary B. H. M.

Baltimore, Md.

—It must be frankly said that many Christians seem to realize but faintly the necessity for the quiet life of study, the silent, inward growth of the soul in grace and knowledge. They live a haphazard, accidental, hand-to-mouth Christian life. They snatch their spiritual food as they go, much as travelers eat hasty lunches in railway stations. In the midst of a thousand affairs of the busy age they give little heed to the call to study to be quiet.—Edgar W. Work.

Our Young Lutherans

INTERNATIONAL SUNDAY-SCHOOL LESSON

Fourth Quarter: Lesson II. October 8, 1911

The Life-giving Stream. Ezek. xlvii. 1–12

Golden Text.—"Whosoever will, let him take the water of life freely." Rev. xxii. 17

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

As Jeremiah was the good genius of the Hebrews in Judea, so Ezekiel was the good genius of those in the Babylonish captivity. He was both priest and prophet. Among the first of the exiles he exhorted, comforted and inspired his fellow-captives in their distress. He sought to awaken and to keep alive the hope of a restoration to their native land.

The lesson records a vision of the glad day when Jerusalem would be rebuilt, and the temple restored, and its services revived. Under the beautiful symbol of a river of sweet water issuing from the temple and bringing blessing, the vision sets forth the transforming influence of the sanctuary. The river is the stream of salvation that flows from the fountain opened in the house of David.

The time of the vision was probably before the middle of the period of the captivity.

I. The Source (vs. 1–5)

Jerusalem.—To the pious Jew the city of Jerusalem was everything. It was the city of the great King, the holy city. His yearning heart turned toward it in all his wanderings. Nor was he mistaken, for from Jerusalem has gone forth more light than from any other city of ancient times. Rome stood for power; Athens for culture; and Jerusalem for religion. Ezekiel finds the source of the river of life in the Holy City. His imagination transforms the waters of the single small fountain in Jerusalem into this blessed river.

Temple.—As Jerusalem was the heart of the Holy Land, so was its temple the heart of the city. The life-giving waters came from the sanctuary. It was the source of all good. There God was worshiped as nowhere else. That was the place of his appointment. Thither the tribes went up to the great feasts. Thence went out joy and salvation when the nation was in its prime.

Altar.—The river issues somewhat mysteriously from the sacred edifice, but it is suggestive that it comes by way of the altar. The altar stands for sacrifice and atonement, and thus represents Christ, the source of all blessing. He gives the waters of life. "If any man thirst, let him come unto me," says Jesus. The free and full stream of life has not come to us without cost. Figuratively speaking, it comes from the flowing wounds of Calvary. There the Rock was smitten which has since poured forth its quickening waters.

II. The Waters (vs. 6–8)

Flowing.—The waters which the prophet saw were not those of an artificial pool or a stagnant pond, but were living, flowing waters. True religion is not a dead creed, but life and blessed activity. When the waters cease to flow, they become unwholesome and pestilential. Hence this river that comes from God is an ever-flowing and health-giving stream.

Increasing.—Many an eastern stream soon loses itself in the desert, but the prophet's symbolical river grew wider and deeper. The angel measured off a thousand cubits, and the waters were ankle-deep; another thousand, and they reached to the loins; another thousand, and they were deep enough to swim in. This illustrates the progress of Christianity in the lands that it controls, in the influence exerted, and in the adherents won. Beginning with a handful, believers now number five hundred millions, or a third of the human race. Its writings have multiplied into numberless pages.

Fructifying.—The course of a river may usually be traced by the luxuriant verdure which it creates. Its banks are lined with trees. The land about it is fertile. So the prophet saw that there were very many trees on both sides of the river of salvation. Trees are the symbols of life and prosperity. The righteous are likened to these trees planted by the rivers of water.

Healing.—The natural course of water issuing from Jerusalem and flowing eastward is down the Jordan valley into the Dead Sea, whose waters are intensely salt, entirely unfit to drink and useless for irrigation. The Jordan empties into it, and is swallowed up; for there is no outlet. It is the traditional site of Sodom and Gomorrah. It fittingly symbolizes sin and its blighting consequences. The waters of the vision as they flowed into the sea healed it, sweetening and reviving its dead waters. This illustrates the mighty power of divine truth and life in their effect upon a sinful world, turning its deserts into gardens, its curses into praises, its sorrows into joy.

III. The Blessings (vs. 9–12)

Life.—Life is everything. There is no life without God. Man may build cities and do many mighty works, but God alone gives life to plant, to animals, and to man. The healing waters of the blessed river soon cause the Dead Sea to teem with life. As there is not a living thing in the Dead Sea, so there is no real life in any heart untouched by the waters of life. Only the marshes were not healed. These were left for salt. Perhaps they stand for the hearts that resist grace.

Abundance.—Life brings activity, business, and prosperity. From Engedi, on the west shore of the Dead Sea, to En-eglaine, at the mouth of the Jordan, in short all around it, the fishers would stand, and make great catches of fish. Where the waters of salvation go there is even temporally abundance of earthly good, beside the richer blessings of divine grace in its effect upon character.

Fruit.—The trees on the brink of the river are fruit-bearing and evergreen. Like the trees in the vision of Paradise seen by Saint John, they bring forth new fruit every month. Thus it is true of the religion of Christ, it produces the beautiful fruits of the Spirit in the lives and character of the saints.

Health.—The leaves of the trees are for medicine, for the healing of the nations. Religion is the panacea for all the ills of the soul. The Great Physician alone can heal the heart so that it will throb on in life and joy forever. The solution of the troubles which vex society must be sought in the life and light of Christ's gospel.

Practical Reflections

The source of all good is God.

It comes to us through the channels of the church.

Healing is possible to the whole sin-sick world.

The blessings of salvation are spreading.

The dead waters of heathenism will be sweetened at last.

Are we drinking of the water of life?

Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING

Bible Study

Topic for October 8, 1911. New Work Our Society Might Do. Matt. xxv. 13–30. (Led by the Executive Committee)

BY REV. J. B. GUINEY.

I. There should be committees of two sent out by the society:

1. To tell people of the kingdom of God. Luke x. 1-12.

2. To help the needy. Acts iii. 1-11.

3. To help the churches. Acts xiii. 1-5; Acts xv. 40, 41.

4. To give Bible readings. Acts xvii. 10-14.

II. The societies could do a great work if they had persons filled with the Holy Ghost to go out and witness for Christ. Acts i. 8, 22; Luke xxiv. 48; John xv. 27; Acts ii. 32.

III. There should be free-will offerings. Ex. xxv. 1-9; 2 Cor. viii. 8-12.

IV. There should be a committee stirred by the Lord to work, and who had a mind to work. Hag. i. 4; Neh. iv. 6.

V. An ideal committee and which is worthy of imitation. Acts vi. 1-8.

VI. There should be voluntary committees of one to do personal work. John i. 35-46; John iv. 29.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, October 8. Topic—New Work Our Society Might Do. Matt. xxv. 13–30. (Led by the Executive Committee)

BY REV. P. A. HEILMAN

Work and methods ought to be the theme of this service. Not what some other society is doing, under different circumstances, but what yoru society ought to do under your peculiar conditions.

Talents used and unused. No person is left without any talents. You surely have *one*. It is just as much to your credit to use one talent well as five. Note the sameness of the reward between the five talents and the two.

The basis of reward is faithfulness in the use of your talents, whether they be five, two or one. Had the one-talented man doubled his the same as the others, he would have received the same reward. We can never quarrel with Providence because of lack of talents.

How use them? Just as you use any other faculty. Your hands were made to work, and it is your business to find something to do; your voice to speak, or sing, or pray and you are to see to it that it is used in each of these directions; and as you use them they will grow. The only way to learn to talk is to talk, and the same for prayer and song. You can do what you determine to do.

An executive meeting. That means all the chairmen of the various committees, with the officers, should occupy seats with the leader, and each chairman outline the work his committee is going to undertake this year. Find some new features and emphasize them. Let the chairman of the lookout committee tell what his committee is planning to do. Also the chairmen of the other committees.

Some things suggested. Stand by all the services of the church. Where they are weakest put forth special effort to strengthen. Never go away from an evening service. If you can go anywhere to worship, as a loyal Endeavorer, hold up your own church. Stand by your pastor. Remember he is strong or weak as you support him. He leans hard on his young people, especially his Christian Endeavor Society, for that is one of the prominent features of the pledge. Go out after new members. Create enthusiasm by talking and working and never being absent yourself, etc.

Bible Readings

M., Oct. 2. One who saw work. Hag. i. 1-15.
T., Oct. 3. Beginning aright. Ex. xxv. 1-9.
W., Oct. 4. How Paul began. Acts xiii. 1-4.
T., Oct. 5. A committee chosen. Acts vi. 1-7.
F., Oct. 6. Information committee. Isa. lii. 7-10.
S., Oct. 7. Personal work. Jas. v. 20.
Sun., Oct. 8. Topic—New Work Our Society Might Do. Matt. xxv. 13-30. (Led by the executive committee.)

LUTHER LEAGUE TOPICS

October 8, 1911. Luke xv. 3–10. Home Mission Methods

BY REV. H. E. CLARE

The term "Home Missions" is ambiguous. It may mean the operations of the church in the home land for the ingathering of the unchurched. Usually this is what we mean by "Home Missions." Or it may have a meaning that has a deeper significance, and an application bearing a more direct relation to us. It may mean activity on the part of the individual Christian, in his own community, for the ingathering of the unchurched and unsaved. In our study of the topic we shall apply the methods suggested by our lesson to both kinds of Home Missions, treating each kind separately, however, for the sake of clearness.

I. Of the twelve or thirteen million baptized Lutherans in this land only a few more than two million are in the church as communicants. Possibly five of the remaining ten millions are connected with the church in one way or another, chiefly, however, through the Sunday-school. Thus five million baptized Lutherans are left outside the church as legitimate material for Home Missions.

The greatness of the task of bringing so great a number of people into the church makes the question, "How?" one of utmost importance. We cannot too solemnly ask ourselves the question: What methods shall we use?

Our lesson answers the question for us, and this answer is accepted by our church, in the organization and prosecution of Home Mission work, as inspired and final. And that answer is simply this: "Go after that which is lost, until [we] find it."

Experience teaches us that it is folly to expect these to come to us. A few may. The great majority must be sought. Therefore, we must enable our church, by generous financial support, to go after these by sending ministers to them wherever they may be.

The expressions, "until he find it" and "seek diligently till she find it" show conclusively that this work must be prosecuted with patience and determination.

II. Aside from our duty to support Home Missions in such a way that this approved method may be employed by our church on a gigantic scale, there is a solemn duty devolving upon us to use this same method in individual efforts to bring the unchurched into organic union with Christ through his church. Home Missions cannot be delegated to a board or to ministers in such a way as to relieve all other members of the church of this work. The Lord has commanded, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." But this is not all. We also must "go after that which is lost, until [we] find it," we must "seek diligently till [we] find it."

Luther League Daily Bible Readings—October 2–7

Monday: Matt. xviii. 1-14—Not One Should Perish.
Tuesday: Zech. xiii. 7-9—Tested and "Refined."
Wednesday: Heb. i. 1-14—God's Final Word.
Thursday: Esther iv. 1-17—The One Opportunity.
Friday: Luke ix. 43-48—The Least is Greatest.
Saturday: Mark vi. 14-29—A Fearless Prophet.

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FRIDAY, SEPTEMBER 29, 1911.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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THE ARBITRATION TREATIES

Will the delay in the adoption of the General Arbitration Treaty with Great Britain and France, occasioned by the disagreement of the Senate Committee on Foreign Relations, lead, ultimately, to its rejection? We do not think so, even though ex-President Roosevelt is among its opponents in its present form. We have no sympathy with the abuse heaped on him for his article in "The Outlook." Any fair-minded person who has read it will concede that it is a statesmanlike paper, that it is inspired by intense patriotism, and that Mr. Roosevelt plainly states the reasons for his objections. But the question is, will these reasons appeal to his fellow-countrymen as valid, or as sufficient to overbalance the reasons for ratification of the treaty? It is more than doubtful.

The objections, as voiced by the majority report of the Senate Committee, by Mr. Mahan, Mr. Roosevelt and others, are based largely on hypothetical propositions and contingencies. Our right to exclude certain classes of immigrants might be challenged and forced before the Joint High Commission by whose decision the United States would be bound; or our territorial rights might be thus questioned and imperiled; or some strong military power, like Germany or Japan, might try to secure by purchase or otherwise a naval base on our Atlantic or Pacific side, and under the terms of this treaty we would be helpless to prevent it.

But contingencies like these are not probable enough to weigh against the certain advantages of the treaty. Moreover, for extreme and only hypothetical cases, such as these, ample provision is made by the insertion of the word "justiciable" in the instrument. Article I reads: "The differences hereafter arising between the high contracting parties which * * are justiciable in their nature by reason of being susceptible of decision by the application of the principles of law or equity, shall be submitted to the Permanent Court of Arbitration established at the Hague by the convention of October 18, 1907, or to some other arbitral tribunal as may be decided in each case by special arrangement" etc. But should a dispute arise, who is to decide whether it is "justiciable," that is, capable of settlement by arbitration? The answer is found in other articles of the treaty. If there is a difference between the contracting parties on this point, the question is to be determined by a Joint High Commission, to be composed of six members, each nation to choose three. Five of them must agree that the dispute is a "justiciable" one before it can be referred for arbitration. That in such hypothetical cases as are cited by the opponents of the treaty, involving what they are pleased to call our "vital interests," two out of three of the representatives of the United States on the Joint High Commission would agree to submission of the issues to an arbitral court, is so unlikely as to be almost unthinkable.

Of course, no international compact will avail to keep the peace if one of the parties to it is determined to have war. This treaty is intended to make war impossible unless such a determination exists and it is inexorable. But there are few occasions when this fighting fever continues to burn indefinitely with devouring fury. It is against human nature. However great may be the initial excitement, it will cool if given time. That is what this treaty contemplates. It puts a "triple brake upon the wheels of war." If there is dispute as to whether a difference is justiciable and it is referred to a Joint High Commission, the reference must be postponed for one year at the request of either party, thus giving further opportunity of a settlement by diplomacy. Then, if that fails, comes the inquiry by the Commission. After that comes the arbitration itself, if the disagreement has been judged to be justiciable. No national excitement can survive these delays. It is bound to subside, allowing sober reason a chance to regain its ascendency, nullifying the appeals of violent demagogues and the invectives of a jingo press, thus insuring calmness of consideration instead of precipitate action.

The plan to exhaust every method of peaceful negotiation before resorting to arms is so inherently reasonable as to carry with it the consenting judgment of the overwhelming majority of our people. This plan was foreshadowed and implicitly promised when, somewhere back in the dim processes of history, two individuals for the first time agreed to have their rival claims adjudicated by some tribunal instead of belaboring each other with clubs. The time would come when it would be recognized that it is as unreasonable for two groups of disputing men to fight as for two individuals. A fight settles nothing exception the question of physical strength and endurance. It cannot determine the justice of a cause. That must be appraised in a court where reason and conscience sit as judges. And no nation ought to want more than justice. Its readiness to restrict its demands within that category is an infallible way-mark of its progress in enlightenment and civilization.

Let it be admitted that there is something of a venture in thus committing ouselves to the project of settling international differences, even those affecting the national honor, by arbitration—it is nevertheless a necessary step if the peace of the world is ever to be secured. It is in accordance with the fitness of things that a nation that combines, as ours does, hard practical sense with devotion to ideals, should lead in this venture. In such leadership Baron de Constant, the French statesman, see what will perhaps be America's "greatest title to the admiration and gratitude of posterity." Certain it is that if the voice of the press is to be taken as the voice of the people, the popular demand that the treaty be ratified is one that will not be denied. Certain also is it that, whatever may be the hazards, real or imaginary, in ratifying it, they are vague, shadowy, insubstantial as against the crush-

ing burdens of militarism and the nameless horrors of war of which the world is weary. It needs only the affirmative action of the United States Senate to enact the treaty into a law of nations. The signatures of Ambassador Jusserand, for France, and of Ambassador Bryce, for Great Britain, have committed those two nations to it, for in neither France nor Great Britain is an act of Parliament necessary to ratify the treaty. It is impossible to believe that our Senate will undertake to thwart the will of the people in so great a matter, and wrest from America its glory of leadership in the humane progress of the world.

WHEN AND HOW GOD JUDGES US

Many of us are accustomed to think of the divine judgment on our lives as an affair of the future. We put it to ourselves that at present the verdict is in suspense. The materials for it are accumulating, but they are not all in yet. Many witnesses are still to be heard and much evidence is to be introduced before our exact place in the moral and spiritual economy can be accurately defined.

But that is not what Christ says. His words are: "He that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God." With this declaration the notion that judgment upon us is postponed to some future time will not agree. It is a thing of the past and the present, of the here and now. It began in whatever yesterday brought Christ clearly before us as Savior and Lord. It runs on through today into days that are to come. It is a contemporaneous process.

Nor is there anything arbitrary in the decree that judgment turns on the attitude we have taken and are taking to Christ. On the contrary, it is based on the profoundest principle by which human character can be interpreted and appraised, a principle that pierces to the dividing of soul and spirit and that discerns the thoughts and intents of the heart. We are judged musically by our response to a Beethoven or a Wagner. Anyone wanting to know whether or not we appreciate great painting would not need to question us regarding the technical rules of the art. He would find us out by simply setting us down before a canvas of Rubens or Reynolds and marking our behavior. So the thoughts of our hearts are revealed by our attitude to Christ. To reject him is to reject all the ends of holiness and love which he came to effect. It is to stand before Incarnate Goodness without aspiration towards it. It is to gaze upon perfection and have no desire for it. To look upon the Light of the World and then turn from it is the final, convincing evidence that we love the darkness. It is proof that we have no hunger and thirst after righteousness—that we are as devoid of spiritual appentency as the man would be devoid, of taste who could look without admiration on the pomp of golden and crimson banners that overspreads the evening sky.

If we are lost it is not because of any unwillingness in Christ to save us. It is because unbelief shuts him out from our lives and bars the door. We read that in a certain place and among certain people Christ could do no mighty works save to lay his hand on a few sick folk and heal them. It was not that he did not desire to do more, but that he could not. He came proffering the same blessings he had dispensed to others. Those to whom he offered them were in need of what he had to bestow. But he was helpless because of their unbelief. What he wanted to give them they would not take. All that was unspiritual in them rose up against him. They were self-convicted. They judged themselves to be unworthy of eternal life, and this judgment of themselves was also God's judgment on them.

In the nature of the case such people are unsalvable and, so long as they continue in unbelief, beyond redemption. We read of Christ's weeping over unrepentant Jerusalem. He came offering to it light and life, but it had no eyes to see or ears to hear. Hence his tears. And is it less a grief to him today when he stands before men and women and they see no beauty in him that they should desire him? It is this insensibility to the spiritual that grieves him, for still, as in the days of his flesh, it defeats his purposes of love. In one of his poems Browning tells the story of Andrea del Sarto, the Florentine artist, who, in his youth had married a woman of rare personal beauty, but without culture or aspiration for anything high and noble, whom yet he loved with passionate devotion, trusting that he might lift her to his own altitude by imparting to her his own spirit, kindling her to a like enthusiasm for the good, the beautiful and the true. But all in vain! The tragic thing for him was not that she would smear with a careless fling of her skirt the picture on which he had lavished his art, or that she spent his hard-earned money at the gaming table, but that he was absolutely powerless to give her the best that was in himself because she was as unresponsive as stone, understanding him not nor caring to understand. His utter powerlessness to help her is the climax of the story:

> "But had you—oh, with the same perfect brow,
> And perfect eyes, and more than perfect mouth,
> And the low voice my soul hears, as a bird
> The fowler's pipe, and follows to the snare—
> Had you, with these the same, but brought a mind!"

The significance of the declaration therefore that judgment is a present reality and that those who believe not on the Son of God are thereby condemned, is plain. It is because they are without spiritual susceptibility. There is no response in them to the divine appeal that has come to them in the vision of Jesus Christ. But the judgment is not irreversible. The heart of stone may become the heart of flesh. Faith may supersede unbelief and acceptance may be exchanged for rejection. Then the Apostles' words "There is no condemnation" become gloriously true.

It is as repentant sinners that we come to realize that rejection of Christ was the sin of all our sins. In Tennyson's "Idyls" the remorse of the penitent Queen was not so much that she had broken "the vast design and purpose of the King," by her sin, as that she had lived with him and would not look up to his goodness nor seek to climb to its height, thinking she "could not breathe in that fine air, that pure severity of perfect light." Her bitterest regrets were for her sin in turning away from the highest goodness when it was before her.

> "Ah, my God,
> What might I not have made of Thy fair world
> Had I but loved Thy highest creature here!
> It was my duty to have loved the highest:
> It surely was my profit had I known:
> It would have been my pleasure had I seen."

Her refusal to respond to the highest had been her sin of sins because it had been a token of the utter darkness of her mind, the prolific source of all the sins that had stained her life and wrecked the realm. It is thus the repentant sinner looks back upon the years of his obstinate and erring refusal to see any beauty in Christ that he should desire him. The atrophy of his higher powers, the extent of his subjection to the desires of the flesh and of the mind, the violence with which he once recoiled from goodness, can be measured only by the fact that he "believed not on the name of the only-begotten Son of God."

Y. M. C. A. Gain in Membership

According to the Association's year book of North America, published within the past six weeks, there are now more than half a million young men who are members of the Young Men's Christian Association. The exact figures are 536,037—a gain of 39,446 in the year. Of these 167,850 are industrial workers, and more than half take physical training in 648 gymnasiums, so that the Association is developing the physical man as well as the moral and spiritual. The net property gain for the year was $7,162,000, bringing the grand total up to $67,539,000. Throughout the continent the association employs 3,351 officers.

—

Golden Treasure in the Oporto Cathedral

In the course of taking the inventory of church property in the Cathedral of Oporto, in the process of the secularization of church property, the agents of the government found in underground vaults that had long been forgotten, a vast amount of treasure which had been the property of ancient friars, and which the authorities of the church themselves had no real idea of. The accumulations date from the centuries when Portugal was a rich colonial power. The chests discovered are filled with gold ingots and plates, and gold ornaments studded with enormous rubies. There is also altar furniture of pure gold. Under the separation law this treasure will likely revert to the state.

—

Gen. Booth's Grandsons in the Salvation Army

An exchange says that "The first of General Booth's grandsons to become a Salvation Army officer is Mr. Bramwell Booth's son, Bernard, who is, however, the fourth of his father's children to enter the Training College at Clapton. He will have as fellow-cadets several other children of Salvation Army officers, including a son of Colonel Hoggard, of Korea, who has left a commercial position in Japan to come to Clapton; another son of Colonel and Mrs. Simpson, their third child to become an officer; and a daughter of Colonel Unsworth, editor-in-chief of the Army's publications.

Apart from the personal interest in the note, there is a very practical suggestion in the reference to the "Training College at Clapton." Even the Salvation Army, with its appeal to the submerged, is recognizing the need of practical education and training for the work. Christian work, like other work to-day, needs something more than willingness and consecration, no matter what class is to be reached.

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Reclaiming Mesopotamia

The New York "World" gives an interesting account of the project of the Turkish government to reclaim 12,500,000 acres of land in Northern Mesopotamia through irrigation. The ancient greatness of Nebuchadnezzar's empire, and its rich productivity were due to the wonderful system of irrigation canals which had transformed it from a barren waste, such as it is now, to a veritable garden, and it was the neglect of them that reduced it from its superb preeminence to its present desolation. What was accomplished in earlier centuries can be accomplished again, and the work of the engineer will help on that of the archeologist, so that the rehabilitation of the land will aid in the fuller reconstruction of the story of the past. Thus far the engineer has been concerned only with the plotting of the Bagdad railway, which is to unite that city with the Western world, while the archeologist has succeeded in locating many of the sites with whose names we have been familiar through Biblical and secular history, besides bringing to light countless tablets whose translation has settled many of the vexed questions over which the critics warred. The work of reclaiming the 12,500,000 acres to cultivation is estimated to cost about $200,000,000, or $16 an acre—a small enough price to pay for land of such wonderful potential fertility.

—

Native Christians in India

Christianity has grown in India until now there are estimated to be over three million communicants in connection with the various churches operating in that country. Sherwood Eddy, whose name is familiar in connection with Y. M. C. A. activities in India, calls attention to the fact that while this is no insignificant total, it must be borne in mind that it is still but about one in every hundred of the population. "Out of one hundred natives 71 are Hindus, 21 are Mohammedans, 3 are Buddhists and one is a Christian. A great and gratifying start has been made, but a mighty multiplying of Christ's followers is necessary before India can be enrolled as a Christian land. This is to be at some time, but how far it is in the future only God knows. It is stated that in the last fifty years there have been twenty-two great famines that have swept away 28,000,000 of the people. At the best the average income of the individual in India is less than ten dollars a year. Lord Cromer put it at nine dollars. The wonder is that they live at all in good years. When the famine comes they perish by the million. Good and wise living should bring about better results. The general acceptance of Christianity must mean better life for all."

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Modern Education in Japan

From the latest statistics published in the Osaka Shimpo, quoted in the "Presbyterian Advance," it appears that there are 6,627,104 students at schools and universities in Japan at the present time. The number is distributed among the various educational institutions as follows:

Primary schools	5,596,139
Middle schools	115,038
Higher schools	5,435
Technical schools	25,018
Imperial universities	7,517
Normal schools	11,618
Higher normal schools	980
Blind and deaf and dumb schools	1,802
Teachers' training schools	(?) 87
Teachers' technical training schools	151
Higher medical schools	46,582
Girls' higher normal schools	356
Others	148,971

These are modern schools, conducted according to western methods. How many of them are under Christian direction is not stated, and yet on that depends much of what this higher education shall mean for the future of Japan and of the world itself. It is bound to mean magnificent progress in material things. The development along ethical and religious lines depends upon the basis given to the new moral consciousness of this remarkable people.

—

Uniform Legislation not Popular

The old jealousy of "states' rights" is by no means a dead issue, neither is it confined to any one section of the Union. The recognition of the fact that we are a nation, and a great nation, and not a mere federation of independent commonwealths, has not fully dawned upon the lawmakers of the states or of the nation. National needs and even justice, are constantly subordinated to the fear that some illy defined state right will be endangered. Apparently, too, from the reports given at the recent annual meeting of the American Bar Association, held in Boston, when the matter of enacting uniform laws is left to

the states themselves the legislatures are loth to act, as though disliking to follow the lead of other states. The Bar Association has been making persistent efforts to correct the anomalous conditions that exist through differences in state laws dealing with important subjects, but thus far with surprisingly meager results. Its best success has been with a strictly commercial proposition,—a bill which provides standard forms for negotiable business paper, which, if adopted, would make every interstate business transaction easier and more secure. To date, thirty-five states—the maximum on any uniform measure that has been proposed—have adopted the act. Only twenty-one states, however, have adopted an act proposed along with this to legalize a standard for warehouse receipts.

The efforts of the Association toward uniform laws having a moral bearing has had even less encouraging results, as though legislatures were afraid of moral issues. The act which provides that husbands wilfully deserting their wives shall be imprisoned at hard labor, and the proceeds of their labor paid to their deserted families has been accepted by only five states,—Washington, Kansas, Rhode Island, Michigan and Wisconsin; while the even more vital and important law providing for uniform marriage and divorce legislation has thus far had the approval of only three legislatures. A poor commentary on the sincerity and fitness of the average lawmaker.

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Report of the Vice Commission of Minneapolis

In the early part of May we called attention to the report of the commission of thirty prominent business men appointed in July of 1910 by Mayor Busse, of Chicago, to investigate the problem of the social evil. It may be remembered that the investigation covered fifty-two of the larger cities of the United States, and that in the end the commission was strong in its recommendation against segregation. The report said, "The commission would abolish the levee districts by wiping them out of existence. Constant and persistent repression must be the immediate method; absolute annihilation the ultimate ideal." Now there comes another report from a Minneapolis committee, appointed about a year ago, agreeing wholly with this position, though starting with a different point-of-view. Speaking of this later report, an exchange says: "Some twelve months ago the Mayor of Minneapolis, Minn., on petition of seventy-five leading citizens, appointed a commission to investigate and report on vice conditions in that city. This commission, composed of fifteen representative citizens, made a thorough study of conditions in Minneapolis with special reference to the social vice, and the report recently made public presents facts and conclusions that will be of interest to cities everywhere. This report deals almost entirely with the social vice, and it comes from a commission the majority of whose members were, at the beginning of the investigation, advocates of regulation and segregation rather than of suppression. Their unanimous decision at the conclusion of their work was that the only course open to Minneapolis or any city is a policy of suppression combined with vigorous preventive measures. The details of their plan of suppression we do not here discuss, but would say that their recommendations commend themselves as practical and reasonable suggestions. The fact which we would emphasize is that these citizens have come to see that there is only one safe policy for their city government in dealing with the social vice, and that is a policy of suppression. They do not hope for extermination of the evil, but from a belief in compromise they come to the unanimous verdict of no compromise. How long will our municipal governments, the officials of cities and of smaller towns, listen to the arguments of the enemies of law and order, who tell us that compromise with the evildoer is the only wise policy for this day of progress and enlightenment?"

—

A Cabinet Member Honorary President of the Brewers!

The charge that through the license system the United States is an active partner in the liquor business may admit of different individual verdicts according as the individual looks upon "license" as permission or restriction. As to its responsibility for defeating of the will of the people in so-called "dry" territory on the ground of the rights of inter-state commerce, there can be no difference of opinion. Every Christian man and woman must blush at the subterfuges which are put forth by otherwise honorable men in legislative positions to bolster up the liquor interests. The crowning shame of all, however, has come in the announcement by Secretary Knox, in a circular letter to the consular and diplomatic officers of the United States issued by the Department of State, that the Hon. James Wilson, Secretary of Agriculture, will act as honorary president of the Second International Brewers' Congress, to be held next month in Chicago. This announcement is made in connection with an official advertising of the congress in a way that puts the stamp of the national favor and approval upon it. A portion of this official circular reads: "This Congress and Exhibition will be international in its scope. Invitations have been extended to the brewery trade and allied industries and professions of the world in the name of an international committee, embracing the leading men in the brewing and allied industries, as well as in many scientific and technical institutions which work in agriculture, chemistry and biology. It is the purpose of this congress to discuss agricultural, scientific, technical and sociological questions connected with the brewing and allied industries.

"The Secretary of Agriculture of the United States, the Hon. James Wilson, has accepted an invitation to act as honorary president of this congress, and the United States Department of Agriculture will be represented at the International Barley and Hop Exposition by a suitable exhibit. Chemists and plant physiologists of the United States Department of Agriculture and the agronomists of nearly all the barley and hop-growing States of the Union are members on awards for this exhibition.

"In transmitting to the government the information herein contained you will also state that, while this Congress and this Exhibition are not under the official patronage of the Government of the United States, this government would be glad if the Government of the country to which you are accredited would give due publicity to the Congress and Exhibition mentioned, and would recommend the sending of delegates to the congress by the scientific institutions and trade organizations interested, and the sending of exhibits by such institutions and by growers of products that are suitable for this exhibition as well as the attendance of individuals from the ranks of those interested in these lines."

No congress for moral or physical development could have been given more cordial commendation and support. Certainly none of them has received it. A more unworthy method of bidding for votes could hardly have been put into operation by a reputable body of men. Secretary Wilson, too, is spoken of by the "New York Observer" as a "member of the Presbyterian church," so that his religious feeling as well as his official honor would seem to have to unite in protest against such a prostitution of his name and office.

The Lutheran Observer

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Church News

CHANGES OF ADDRESS

Rev. Fred W. Barry, from Bellefonte, Pa., to Centre Hall, Pa.

Rev. H. A. Ott, D. D., from Salina, Kans., to Canal Dover, Ohio.

Rev. J. M. Bramkamp, from 4107 to 4114 North 42d Court, Chicago, Ill.

Rev. Lloyd W. Walter, from Evansville to 913 Elmwood avenue, Evansville, Ill.

Rev. G. W. Fraser, from Omaha, Neb., to 304 Stanton avenue, Springfield, Ohio.

CHURCH BREVITIES

Rev. H. A. Ott, D. D., takes charge of Grace Lutheran church of Canal Dover, Ohio, October 1st. His address will be Canal Dover after September 25th.

Rev. John C. Finefrock was publicly commissioned as missionary to India at the service held in the Fourth church, Springfield, Ohio, on September 24th.

Rev. H. C. Stafford has resigned as pastor of the Lutheran church at St. Elmo, Ill., to accept a unanimous call from the Rising-Surprise charge of Nebraska, and will enter upon his new field of labor October 15th.

Rev. A. N. Warner, D. D., has returned to Florida for the winter, and inquiries regarding climate, opportunities, etc., accompanied by a stamp for reply, will receive attention if addressed to Dr. Warner, 426 North 5th avenue, St. Petersburg, Fla.

The Board of Home Missions has had prepared special literature for the celebration of Home Mission Day on November 12th, which will be sent to pastors and Sunday-school superintendents. An offering of at least $25,000 for the support of the Home Mission cause is asked for this year.

A sermon on "The Bible: God's Book," delivered by Rev. A. B. Leamer at the tercentenary anniversary of the English translation of the Bible, at St. John's church, Des Moines, Ia., has been published in a neat booklet, and makes excellent reading.

The interior of St. Paul's church, Ardmore, Pa., is undergoing extensive improvements and alterations, including new pews and new carpets, at a cost of about $3,500. The new furnishing will be dedicated the latter part of October by the pastor, Rev. C. W. Anschutz.

A successful rally day was held in the First Lutheran church and Sunday-school on September 24th, at Cedar Rapids, Ia., Rev. C. W. Maggart, D. D., pastor. The promotion of a class from the primary department was one of the features of the Sunday-school program.

The dates of the Maryland Synodical Convention are changed from October 10, 11, 12, to October 11, 12, 13. This change is made necessary on account of Miss Rollier, who could be present only on the 12th. Delegates and visitors will please take notice.

MRS. JAMES P. REESE, *Rec. Sec'y.*

IN OTHER LUTHERAN BODIES

Mühlenberg College at Allentown, Pa., opened on September 12th with fifty-two new students registered.

Roanoke College, Salem, Va., opened its 59th session on September 13th with the largest attendance in recent years.

Waldorf College at Forest City, Iowa, opened its fall session on September 4th with a record-breaking attendance.

The recent meeting of the Holston Synod held in Salem church, Cooke county, Tenn., was its fiftieth annual convention.

St. John's German Lutheran church at Newark, N. J., Rev. O. E. Braune, pastor, has received an altar Bible from Emperor William of Germany.

Prof. S. G. Youngert, D. D., has resigned from the faculty of Augustana Seminary at Rock Island, Ill., and accepted a call to a pastorate in Hartford, Conn.

King Haakon of Norway has conferred knighthood in the Order of St. Olaf upon President C. X. Preus, of Luther College, and Dr. Bockman, of the United Norwegian Church Seminary.

Newberry College had an auspicious opening on September 21st. Improvements have been made to the campus and buildings that add to the comfort and convenience of the students.

Rev. Reinhold Adelberg, D. D., a charter member of the General Council, died in Milwaukee, September 9th. Dr. Adelberg was born in Germany in 1835, and came to America in his young manhood.

OVER THE FIELD

Pews For Sale. — St. Paul's Lutheran church at Ardmore, Pa., has about 28 pews, seating 280, in good condition, which are offered for sale. Address inquiries to the pastor, Rev. C. W. Anschutz.

Report No. 6—Children's Day Offerings, Tressler Orphans' Home. — 131 Sunday-schools and congregations, $2,797.94; previously reported from 253 Sunday-schools and congregations, $8,040.62. Total to date, 384 Sunday-schools and congregations, $10,838.56.

CHAS. A. WIDLE, *Supt.*

Mechanicsburg, Pa. — The sixteenth annual Harvest Home festival of the present pastorship of Rev. E. D. Weigle, D. D., was held September 10th in Trinity Lutheran church. Grains, vegetables and fruits constituted the decorations. During these years a willing people contributed, through Harvest Home envelopes, as an annual thank-offering over $1,600, which was used for coal, light, etc.

Vacant Pastorate. — The St. Elmo pastorate, Illinois, will be vacant after October 15th, and is very desirous of securing a pastor at once. It is composed of one congregation, and the people are zealously interested in the Lord's work. There is a good parsonage, and the town of St. Elmo is a very desirable place to reside. Address all inquiries to Geo. W. Bledsoe, St. Elmo, Ill.

Manheim, Pa.—At the annual congregational meeting, September 10th, it was decisively voted to strike from the church constitution the article requiring an annual vote on retaining the pastor for the succeeding year. This form has held there for the past twenty years. The retiring pastor, Rev. A. E. Cooper, after a service of nearly six years, closes his ministry there October 15th, with the celebration of the holy communion at Manheim and East Petersburg.

Installation at Auburn, Ind. — Rev. Alonzo B. Garman was installed pastor of St. Mark's Lutheran church at Auburn, Ind., September 6th, by Rev. F. A. Dressel, of Elkhart, president of the Northern Indiana Synod, giving the charge to the congregation, and Rev. W. D. Ziegler, of Columbia City, giving the charge to the pastor. A reception was held in the Sunday-school room in the basement. The Sunday-school orchestra furnished music for the reception.

Pipe-organ Dedicated. — A new pipe-organ has been installed in the First Lutheran church at Mifflinburg, Pa., Rev. W. M. Rearick, pastor. The organ was built by M. P. Möller, of Hagerstown, Md. It is a two-manual instrument with seventeen stops, and contains the latest improved tubular pneumatic action throughout. The cost is $2,700, of which Mr. Carnegie contributed $1,250. The organ was dedicated to the worship of God on Sunday, September 17th, free of debt.

Pastor Resigns. — On September 10th, after the services in the Lutheran church of Bellefonte, Pa., the pastor, Rev. Frederick Barry, tendered his resignation, to the regret of the membership. He served the pulpit here for the past four years quite acceptably, and was generally esteemed by members of all denominations. Bellefonte was his first charge, and his work here was earnest and untiring for its welfare. A call was given him by the vacant Centre Hall charge, which he accepted. Rev. Barry will enter upon his new field on October 1st.

Huntingdon, Pa. — The erection of the handsome new St. James' Lutheran church at Huntingdon, Pa., is progressing rapidly, and it is hoped to have the structure under roof before the cold weather sets in. The corner-stone is to be laid next Sunday, October 1st, with an impressive service in

charge of the pastor, Rev. F. R. Wagner. The program includes special music and an address by President W. A. Granville, Ph. D., LL. D., of Pennsylvania College. The new building is to be Gothic in design, built of brown stone, with full modern equipment of rooms, and includes a parsonage. The estimated cost is about $40,000.

Church Reopened.—The Nevada, Ohio, Lutheran church, Rev. W. C. Laughbaum, pastor, was reopened September 24th, after a period of five weeks, during which time the church was being refrescoed and part of same replastered. The church, though small, is one of the finest buildings in Wittenberg Synod. The building is constructed of stone with tile roof. It is located on the highest point of the town, with a commodious lot surrounding it. The congregation is growing in numbers and financial strength.

The Deunquat church, connected with the Nevada charge, was painted outside and inside during the present month.

Hanover, Pa.—Rev. A. M. Heilman, pastor of St. Matthew's church, celebrated his fifth anniversary on the 17th of September. The following is a summary of the work during the five years: baptisms, 240; marriages, 75; funerals, 141; members received, 477; contributions for benevolence, $6,015; for improvements, $9,500; for current expenses, $15,023. The present enrolled membership of the congregation is 1,250.

By the will of the late Miss Elizabeth Forry, a faithful member of the congregation and most exemplary woman, who departed this life on the 10th of July, 1911, $1,000 is bequeathed to the church, to be used at the discretion of the council.

York, Pa.—Christ Lutheran church, Rev. G. W. Enders, D. D., pastor, celebrated a delightful harvest festival in July, and also on Sunday, September 17th, a most delightful ingathering service, according to Exodus xxiii. 16. The Sunday-school chapel was tastefully adorned by the Luther League with grains, flowers, and all manner of fruits and products of the year. Special music by the chorus choir. Sermons by the pastor: "Forget not all his benefits." The generous offerings were for Ministerial Education. It was a service of grateful delight. How much more edifying to celebrate the scriptural festivals than many modern days and fads that mean so little and quickly vanish. Keep the festival of the good old Book.

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Turtle Creek, Pa.—A delightful reception was tendered Rev. Dr. and Mrs. M. Stanley Kemp on Thursday evening, September 14th, by the members of Alpha Lutheran church. The church auditorium was handsomely decorated with goldenrod, potted plants and cut flowers. Mr. Harry Fetter, of the church council, presided and introduced the various speakers, who gave much helpful advice to the pastor and his new wife. After a program of music, singing and speeches by various visiting clergymen, the Woman's Home and Foreign Missionary Society served an enjoyable lunch. Dr. Kemp, in replying to the speeches of felicitation, spoke of his wedding tour of Europe and of conditions and scenes in Great Britain, Germany, Switzerland, Italy and France, and of his homecoming to the land that was best of all. *

Easton, Pa.—The annual Harvest Home service and festival was observed by St. Peter's Lutheran church, Rev. Claude R. Allenbach, pastor, September 17th. The offerings for the day, in which the Sunday-school participated, were: Harvest offering, $101.20; the plate offering, $33.72, and the Harvest festival by the Sunday-school $45.10; or a grand total of $180.02—the largest offering of the kind in the history of St. Peter's church. The fruits and vegetables of the season were in evidence in the suggestive decorations, all of which found their way into the parsonage. Large congregations were present at the services, and St. Peter's will no doubt continue its good works under the leadership of the new pastor, and we may well expect an aggressive movement along all lines of Christian activity.

Pastor Installed at West Liberty, O.—Services installing Rev. Dr. J. H. Culler, pastor of the West Liberty charge, Logan county, Ohio, were held in the West Liberty church Sabbath, September 3d, at 10:30 a. m., and at the Philadelphia church, four miles distant, at 3 p. m., conducted by Drs. V. G. A. Tressler, of Hamma Divinity School, Springfield, and C. S. Ernsberger, Field Secretary of Wittenberg College.

September 10th like installation services were held in the Salem and Mt. Zion churches of the charge, conducted by Dr. C. S. Ernsberger and Rev. C. E. Rice, pastor at Bellefontaine. These services were all well attended and much appreciated by the people as very helpful and instructive. Dr. Culler enters upon the work of this pastorate with great indications of success, and his people are full of hope and zeal for the work.

Stone Arabia, N. Y.—This congregation, made vacant by the removal of Rev. L. B. Dutcher to Oswego, N. Y., after a short vacancy, called the Rev. D. A. Wright to become its pastor, and on Thursday evening, September 14th, was the happy occasion for the consummation of that relationship by the official act of installation. This was performed by the Rev. H. Dennington Hayes, president of the Hartwick Conference. He also delivered the charge to the pastor from the text, "Preach the Word." The charge to the people was given by Rev. C. G. Empie, of St. Johnsville, a most earnest and practical admonition, delivered in an unusually happy vein, from the text, "The people had a mind to work."

This is a most delightful charge, situated in a charming country section, and consisting of most substantial families, and Rev. Wright and his people may confidently expect both pleasure and success in their new coöperation. H.

Opening at Susquehanna University.—Tuesday was registration day at Susquehanna University, Selinsgrove, Pa., and the enrollment of new students is larger than for many years. The dormitory rooms are all filled, and the number of day students is larger than usual. The Conservatory of Music is becoming more popular year by year, and under the directorship of Prof. Harry Auten Dickie, the work is very thorough and of the highest classical type. Prof. Arthur J. Soule and Miss Evelyn Gay Miller are the new teachers of violin and voice, and both come most highly recommended. More than 3,000 square feet of concrete pavement have been constructed during the vacation, much to the improvement of surroundings, and the old place has taken on a new appearance. Efforts are being made to raise $20,000 for the erection of a new Science Hall next year. The people of wealth in the Lutheran Church should come to the assistance of our educational institutions, and until they do we must struggle on as best we can. C. T. A.

Installation at Thompsontown, Pa.—On Sunday, September 10th, Rev. D. B. Treibley was installed as pastor of the Lutheran congregations at Thompsontown and Centre, in the presence of large audiences, by President Aikens, of Susquehanna University. Addresses were delivered to both pastor and people—in the morning at Thompsontown, and the interest manifested was quite encouraging, and in the afternoon the congregation at Centre had some of the duties the members owe their pastor pointed out to them in a plain, practical manner. We engaged in the installation service in both churches, and we feel that Pastor Treibley has every reason to be encouraged by the manifest devotion of his excellent people. There is perfect harmony among the people, and both Rev. Treibley and his very excellent wife are held in the highest esteem by all their parishioners. The pastor has been successful in getting the young people well organized, and the Sunday-school is quite active. Many new members have been added to the church, and everything points to a very encouraging pastoral relationship. A.

Corner-stone Laid at Pittsburgh, Pa.—St. Luke's Lutheran church, N. S., Pittsburgh, the Rev. Henry W. A. Hanson, pastor, laid the corner-stone of their new $50,000 stone church on August 27, 1911. The pastor conducted the services and laid the corner-stone according to our beautiful liturgical form. Recognition was given to the Lutheran pastors present by the assignment of a part in the service. The Rev. Alonzo J. Turkle, the Rev. C. B. King, D. D., and the Rev. W. A. Hartman made addresses on the occasion. The musical part of the program was of an exceptionally high order, both in the special numbers and the congregational singing of the hymns by the very large company present. An artistically printed program, with the hymns and responses, gave a unity and dignity and hearty participation not always manifest at such services.

St. Luke's church is situated on one of the most commanding sites of Greater Pittsburgh, and when it will stand complete, this beautiful stone temple will be a joy not only to the membership, but to Pittsburgh Lutheranism and this city of churches. This congregation is one of the products of aggressive Home Mission work. This work, begun eleven years ago, has now one of the strongest organizations of over 400 members, and when the new church is completed they will have a property valued at over $60,000. They are building not only for the present needs, but for the assured growth of the future. There must be much self-sacrifice on the part of the devoted pastor and people to erect such a commodious church, but it will be an incentive to other congregations to honor God by building places of worship worthy of his habitation. And with loyal endeavor together as pastor and people the future of St. Luke's has an inspiring prospect.

HONOR ROLL

Churches that Have Increased Pastor's Salary

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Cal.
305. Zion church, Buffalo, N. Y.
306. St. James' church, Westboro, Mo.
307. E. Kishacoquillas charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. St. Paul's church, Ardmore, Pa.
317. German Lutheran, Hanover, Kan.
318. German Lutheran, Holland, Ia.
319. St. Mark's church, Newport, Ky.
320. Lutheran church, Mt. Union, Pa.
321. Zion church, Everett, Pa.
322. Nittany, Pa., charge.
323. Moxham church, Johnstown, Pa.
324. Scalp Level, Pa., pastorate.
325. First church, New Kensington, Pa.
326. St. Paul's church, Lionville, Pa.
327. First church, Beardstown, Ill.
328. St. James' church, Ashland, Pa.
329. Lutheran church, Duncansville, Pa.
330. Lutheran ch., Mt. Holly Springs, Pa.
331. Zion church, Lebanon, Pa.
332. First church, McCool Junction, Neb.
333. Orangeville, Ill., pastorate.
334. Mt. Joy charge, Gettysburg, Pa.
335. First church, Braddock, Pa.
336. Lutheran pastorate, Glasgow, Pa.
337. Bethany church, Central Bridge, N. Y.
338. St. Matthew's, Schuylkill Haven, Pa.
339. Luth. church, Mt. Holly Springs, Pa.
340. Ravenswood church, Chicago, Ill.
341. Zion church, Hollidaysburg, Pa.
342. Emmanuel church. Chatham, N. Y.
343. Hebron church, Leechburg, Pa.
344. Trinity church, Keyser, W. Va.
345. Lilly, Pa., pastorate.
346. First church, Cincinnati, Ohio.
347. Emmanuel church, Etna, Pa.
348. St. Paul's church, Denver, Colo.
349. McClure charge, McClure, Pa.
350. Oshkosh charge, Neb.
351. Christ church, Bridgeton, N. J.
352. St. Trinitatis church, Jersey City, N. J.
353. Trinity church, Grand Rapids, Mich.
354 St. John's church, New Freedom, Pa.
355. Messiah church, Constantine, Mich.
356. English church, Minersville, Pa.
357. St. John's church, Belleville, Pa.
358. Ch. of Reformation, Baltimore, Md.
359. Lutheran charge, Breezewood, Pa.
360. St. Paul's ch., Richmondville, N. Y.
361. Oberlin charge, Oberlin, Pa.
362. Trinity church, Herkimer, N. Y.
363. First church, Dayton, Ohio.
364. Pearl City charge, Pearl City, Ill.
365. Tabernacle ch., W. Philadelphia.
366. Lutheran charge, Smithville, Ohio.
367. Grace church, Westminster, Md.
368. Lutheran church, Petersburg, Pa.
369 Lutheran church, Amsterdam, N. Y.
370. St. James' church, York, Pa.
371. Lutheran pastorate, Rossville, Pa.
372. Lutheran charge, Accident, Md.
373 Upper Bermudian charge, Idaville, Pa.
374. St. Peter's church, Easton, Pa.
375. First church, Richmond, Ind.
376. Lutheran charge, Monroeville, Ind.
377. Amity church, Lena, Ill.
378. Grace church, Louisville, Ky.
379. Lutheran church, Oconomowoc, Wis.
380. Luth. pastorate, New Bloomfield, Pa.
381. Bittinger charge, Bittinger, Md.
382. Lutheran pastorate, Hampstead, Md.
383. Zion's church, Shipman, Ill.
384. St. John's church, Jersey Shore, Pa.
385. First church, Tyrone, Pa.
386. First church, Lancaster, Ohio.
387. Trinity church, Darby, Pa.
388. St. Luke's church, Marietta, Ohio.
389. First church, Wheeling, W. Va.
390. St. Luke's church, Marietta, Ohio.
391. Trinity church, Bedford, Pa.
392. ———?

Scalp Level, Pa. — Ground has been broken for a new parsonage, which is to be built of buff brick lined with red mortar. The first floor will consist of a reception hall, parlor, dining room, kitchen and pantry. The second floor, four bed rooms, a study, and bath. The building is to be heated by a hot-water plant. When complete it will cost not less than $4,000. To say the least, it will be a fine and comfortable home for the pastor, Rev. J. A. Richter, and his family, an ornament to the place and a credit to the Scalp Level charge.

We also in the last year canceled a debt of $400 on the church at Scalp Level, exceeded our apportionment, and added over one hundred new members to the charge. It is the hope of many of the parishioners to pay for the parsonage on completion, January 1, 1912. On September 3d we closed the first year as pastor and people, and began the second year with this as our motto, "Go forward." R.

Installation at Johnstown, N. Y. — On Friday evening, September 15, 1911, Rev. A. J. Rudisill, formerly pastor of Trinity Lutheran church, Berlin, Pa., was installed pastor of St. Mark's church, Johnstown, N. Y. The service was in charge of Rev. Herbert Finch, of Johnstown. The Rev. G. W. Fritsch, of Amsterdam, delivered the charge to the pastor, and the Rev. H. Dennington Hayes, of Cobleskill, president of the Hartwick Conference, gave the charge to the congregation and performed the act of installation, with the assistance of Rev. Fritsch. A large congregation assembled to witness the impressive service. The church was prettily decorated for the occasion, and St. Mark's splendid choir rendered several selections of music to the high enjoyment of the congregation.

St. Mark's is one of the strong and prosperous churches of the New York Synod. Rev. Rudisill receives the heartiest coöperation and appreciation of his congregation, and his pastorate gives promise of the very largest usefulness.

F.

Wheeling, W. Va.—On Sunday, September 17th, was the first anniversary of the pastorate of Rev. W. S. Dysinger in the First Lutheran church. The year was one of gracious ingathering and upbuilding. Many heads of families were brought into the church. The congregations during the year were very large, and many times all available space was occupied. All departments of Sunday-school and church work are in a most flourishing condition.

The preaching of Rev. Dysinger is thoroughly evangelical. He exalts the atoning work of Jesus Christ—that there is salvation only through repentance and faith in him. No one can listen to such preaching without becoming conscious that they are sinners and need forgiveness. Then, the sacraments receive proper emphasis. The sacrament of baptism and the Lord's Supper are made to be precious means of grace; that Christ through them gives himself to believing souls. No wonder that people are converted and the communions great occasions.

Then, the missionary spirit in this church is most wonderful. The people seem to love to give to missions and give special support to special missionary work. Then, the church is liturgical, and yet not hide-bound. The Common Service is used full and complete, and yet this church will unite in the great religious movement which will be inaugurated under Billy Sunday. There is no doubt that the most active religious forces in the city are on the side of the evangelist. If the thousands of men will be reached and converted, it will mean the downfall of the saloon power in this state. Rev. Dysinger is using his Wednesday evening service in training his people how to take care of new converts. He wants a hundred men and women to be trained for this special work. If he can secure them, it will mean hundreds of additions to the First church the coming year. The First church of Wheeling enters upon its second year with Rev. Dysinger as pastor with all departments of the church thoroughly organized. The people showed their appreciation by increasing the salary for the coming year two hundred dollars. With the blessings of the heavenly Father, the coming year will be a wonderful year of ingathering and spiritual power.

S. S. A.

A Farewell Service at Carlisle, Pa.— About three years ago this congregation held a farewell and ordination service for Rev. J. Roy Strock, now vice-principal of the Arthur G. Watts Memorial College, Guntur, India. On Sunday evening, September 17th, a large congregation gathered in this old and renowned church, to say farewell and Godspeed to Miss M. Elizabeth Evans, also a member of the congregation, who sails for India on September 26th, to become the wife and helpmeet of Brother Strock in that far-off land. The congregations of Zion and St. Paul's, Newville, Pa., and of Mt. Holly and Boiling Springs, sent large delegations, with their respective pastors, to aid in the farewell service. The St. Paul's congregation of this place, with their pastor, Rev. H. B. Stock, D. D., united with us in the service, which was very delightful and interesting throughout.

The service was in charge of the president of the Board of Foreign Missions, Rev. L. Kuhlman, D. D., and the general secretary, Rev. L. B. Wolf, D. D. A splendid program of music was furnished by the excellent choir of this church, under the direction of the organist and choirmaster, Prof. Claude Maxwell Stauffer, who is director of music of the U. S. Indian Industrial School and of the famous Indian Band.

Addresses were delivered by Mrs. Helen Chandler Cannaday, wife of our missionary, Rev. Isaac Cannaday, on the subject, "The Special Sphere of the Missionary's Wife." Miss Evans spoke on the appropriate subject of "Looking Forward." Dr. Elsie Reed Mitchell, for eight years a medical missionary at Guntur, assisting Dr. Anna Kugler, told in a very interesting way about "Medical Work in India." Rev. L. Kuhlman, D. D., president of the Board, spoke eloquently on the "Glory of

the Task," and Rev. Dr. Wolf on the "Place Woman Holds in the Evangelization of the World." The clergymen taking part in the service were Rev. E. H. Gearhart, Mt. Holly; Rev. G. N. Lauffer, Zion's church, Newville; Rev. H. B. Stock, D. D., St. Paul's, Carlisle; Rev. T. Bahn Thomas, Boiling Springs, and the pastor, Rev. G. M. Diffenderfer. Rev. I. F. Brame, of Carlisle, was also present. The meeting was full of enthusiasm and interest from start to finish, and will surely be fruitful of much good to the missionary work of the Cumberland valley.

Miss M. Elizabeth Evans is the daughter of Mrs. Laura Evans, and a native of the Cumberland valley. She is a graduate of the Carlisle high school, West Chester State Normal and Dickinson College, Carlisle. She taught for several years in our public schools, and for two years in the Kennett Square high school in Chester county. She is a brilliant and accomplished woman, a fine type of Christian character and devotion, thoroughly consecrated to the work she has chosen as her life service. The whole community where she lived wishes her God-speed in her work and journey across the seas. The Foreign Board can congratulate themselves on this splendid acquisition to our forces in the field. G. M. D.

NEW YORK SYNOD MISSION EVENTS

Farmingdale, L. I.—While closing our labors in Hicksville, L. I., this village of some 2,000 souls was brought to our attention as a prospective field. In canvassing the place we found many Lutheran people in it, and the surrounding country, whose spiritual interest had been woefully neglected. The opening services were held last November and continued till August in the Royal Arcanum hall. In the meantime the old German Lutheran chapel was placed at our disposal, repaired and put in serviceable condition during the month of August. On the first Sunday of September the opening services were conducted, when the missionary superintendent was assisted by Rev. Carl A. Schroeder, of Hicksville, who entered upon his duties there on the same day. Rev. Schroeder addressed the Sunday-school in English and the congregation in German. The superintendent had charge of the services, addressed the congregation in English, and had charge of the offerings. Good audiences greeted the speakers, and the change from the hall to a neat chapel made the initial service of unusual interest. The cost of repairing the building was provided for by the congregation without aid from either Board. The work was turned over to Rev. Schroeder, who will care for it, in connection with St. Stephen's, on Sunday afternoons.

South Ozone Park, L. I.—The work in this field was inaugurated the Sunday after Easter, and regular Sunday-school and morning worship was held, beginning with the last Sunday in April. The David P. Realty Co. tendered several lots upon the condition that we care for the Lutheran constituency, of which we had a goodly number. The work was prosecuted by the superintendent, in connection with that of Farmingdale, necessitating considerable expenditure of time, labor and money, at a distance of some twenty-seven miles, which results, however, justified. The work in this field moved encouragingly forward from its inception. The Sunday-school of thirty-two reached an enrollment of 100 within three months, and at this writing has reached 125 and growing, having the distinction of being the largest Sunday-school thus far organized on Long Island. The congregation has also made encouraging progress, and was organized August 1st with 40 charter members. Rev. J. F. W. Kitzmeyer assisted the superintendent. Ground was broken September 10th, in the presence of a good audience, which had gathered at the place of worship and marched to the lots where services were conducted. The superintendent was assisted by the Rev. H. M. Schroeder, who, with a forceful German address, held the attention of the Germans identified with the work. Mr. J. W. Dilthy, of Calvary, Brooklyn, spoke to the laymen, urging hearty support and co-operation. The superintendent conducted the services, made the opening address, and secured a liberal offering for the building fund.

King's Highway—Church of the Advent—Consecration of Chapel.—The long expected day had come for which pastor and people prayed, labored and sacrificed. It is a fact no work can be inaugurated in Greater New York and vicinity, without this trinity of service—prayer, labor and sacrifice. The day was beautiful, and a large congregation assembled in the hall, where the superintendent gave a short farewell talk, after which the line of march was formed, led by the Mt. Vernon Orphan Band of 25 pieces, who with the congregation packed the new edifice to the door, Rev. F. H. Knubel conducted the act of consecration, and brought the greetings of the Southern Conference; Rev. J. H. Meyer read the Scripture lessons; Rev. J. F. W. Kitzmeyer bore the greetings of the Long Island Missionary Society, and the superintendent delivered the consecration sermon and conducted the service of offering. Four thousand one hundred dollars were secured in pledges and cash, thus placing the Church of the Advent upon a more hopeful basis. The orphans discoursed music, which, with the several vocal selections, help make this day memorable in the minds of all who were privileged to attend this service of consecration. Rev. H. M. Schroeder assumed charge of this mission on January 1st, and has proven a workman that needeth not be ashamed. In these few months he has not only revived the work, instilled hope and confidence and inspired the people to their utmost endeavors, but, in addition, he built a modern chapel 70 x 30, of brick, at a cost of $5,500, which is at the same time to furnish a part of the future structure of an enlarged church. The future success of the Church of the Advent is now assured, and pastor and people are ready to advance the interests of our beloved church in that beautiful section of Brooklyn.

Installation at Hollis, L. I.—Rev. Carl A. Yettru, who was called to the pastorate of the Holy Trinity church, assumed charge on Easter Sunday, and owing to much labor in building up the work which a prolonged vacancy has caused somewhat to deteriorate, was installed on Thursday evening, September 7th. Rev. F. H. Knubel, president of the Southern Conference, presided and conducted the pastor into office. Rev. Carl Zinssmeister addressed the congregation, and Rev. Max Herring the pastor. After the services a reception was tendered the pastor by the congregation. Rev. Yettru has endeared himself to his people and won the esteem of those without, so that we can anticipate a successful ministry.

Italian Organization.—Several years ago Rev. E. Dingman, of West Hoboken, N. J., interested himself in the sons of Italy, and was the means of inaugurating the work. Rev. Andreas Bougarzone was placed in charge of the same, who for some two years has labored among the countrymen to win them for Christ and Evangelical Christianity. A hall was secured and fitted up in the midst of an Italian settlement, and Pastor Bougarzone has labored in season and out of season to bring the gospel home to those whom he could reach and influence for a better life. August 13th was set apart as the day of organization, when the superintendent was requested to assist and preside at the services. Revs. E. E. Neudewitz, F. Brezinski and F. H. Berwager were present. The church was organized under the name and title of St. Paul's Italian Evangelical Lutheran Church, West Hoboken, N. J. The constitution prepared by the Board of Home Mission was translated and adopted, and the Italian Lutheran church in this section was called into being under favorable auspices. Mission work among the Italians is of great importance, and we see no reason why the Lutheran Church should not do her part in bringing the message of Jesus to them.

C. Z., *Miss. Sup't.*

FOOD AGAIN

A Mighty Important Subject to Everyone

A Boston lady talks entertainingly of food and the changes that can be made in health by some knowledge on that line. She says:

"An injury to my spine in early womanhood left me subject to severe sick headaches which would last three or four days at a time, and a violent course of drugging brought on constipation, with all the ills that follow.

"My appetite was always light and uncertain and many kinds of food distressed me.

"I began to eat Grape-Nuts food two or three years ago, because I liked the taste of it, and I kept on because I soon found it was doing me good.

"I eat it regularly at breakfast, frequently at luncheon, and again before going to bed—and have no trouble in 'sleeping on it.' It has relieved my constipation, my headaches have practically ceased, and I am in better physical condition at the age of 63 than I was at 40.

"I give Grape-Nuts credit for restoring my health, if not saving my life, and you can make no claim for it too strong for me to endorse." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHURCH NEWS

Breezewood, Pa.—The Ray's Hill charge, under the pastoral care of Rev. J. K. Hilty, is taking on new life and activity. When he took charge, March 1st, the prospects were not bright, on account of the long vacancy. Now the audiences are large, the communions, which were held recently, were well attended, the salary is paid monthly, and a renewed interest is plainly manifest. The Ladies' Aid paid for and placed a new carpet in the church at Breezewood recently. The Lutheran Sunday-school Association of Bedford, Pa., will convene in this church October 9th and 10th for a two days' session.

Installation at Bedford, Pa. — Sunday, September 17th, was a happy day for Trinity congregation, Bedford, Pa. The occasion for rejoicing was the installation of their new pastor, the Rev. H. E. Wieand. Rev. Wieand has been on the field for several months. Before the arrival of himself and family, the ladies of the congregation had the parsonage thoroughly renovated by papering the walls and painting the woodwork. Since his arrival the church has been made very beautiful by having been frescoed. A number of brass chandeliers, fitted with tungsten lamps, adorn the ceilings of the auditorium, and the entire church was rewired. The members of the congregation deserve credit for their aggressive spirit, manifested by their desire to keep the church property in first-class condition, as well as increasing their pastor's salary $400.

The charge to the congregation was delivered at the morning service by the Rev. D. P. Drawbaugh, of Altoona, president of the Alleghany Synod. The charge to the pastor was delivered at the evening service by Rev. Thomas Reisch, of Hollidaysburg. The act of installation was shared by both these ministers. It was a genuine pleasure for both visiting pastors to perform the duty of installation for their esteemed friend. The hope and prayer is that Rev. Wieand will continue to enjoy the eminent success which attended his labors at Juniata for ten years, the field which he left for Bedford. R.

Carlisle, Pa. — Sunday, September 17th, was a memorable day for the First church of Carlisle. During the absence of the pastor, Rev. G. M. Diffenderfer, who spent his vacation in the Middle West, the Sunday-school room was recarpeted in all its departments and the walls very beautifully frescoed. A soft green tint was put upon the walls striped with gold. A fine five-frame brussels carpet was placed on the floor. The woodwork was revarnished, and a handsome walnut railing, with corresponding draperies, placed around the choir loft. The entire room was renovated, linoleum put into the vestibule, and all departments and the pastor's study put into first-class shape, at a cost of about $1,550.

About five hundred were present at the re-opening exercises at 9:30 a. m. A splendid address was made by Rev. L. B. Wolf, D. D., General Secretary of Foreign Missions, and a few words of congratulation by the pastor. The school, which is thoroughly organized and one of the best in the West Pennsylvania Synod, is under the efficient leadership of the superintendent, S. M. Goodyear, a prominent young business man of this city. At 11 a. m. Rev. L. B. Wolf, D. D., preached to a large audience a very helpful and eloquent sermon. At 7:30 p. m. a large congregation gathered for the farewell service held in honor of Miss M. Elizabeth Evans, who sails for Guntur, India, September 26th. In 1915 this congregation will celebrate its one hundred and fiftieth anniversary. This closes the twelfth synodical year of the present pastorate, and one of the best in her history.

Corner-stone Laid at Williamsport, Md. —The corner-stone of the new Zion Lutheran church, being built in Williamsport, was laid with impressive ceremonies Sunday afternoon, September 17th, in the presence of several hundred persons. The services were in charge of Rev. D. Upton Bair, the pastor, assisted by Rev. Dr. J. S. Simon and Rev. J. William Ott, both of Hagerstown, and Rev. C. W. Hutsler, of the United Brethren church of Williamsport. The singing was led by a special choir from the Lutheran and Methodist churches. Rev. Dr. Simon made an able and interesting address from the text found in Isaiah xxviii. 16. The corner-stone was laid with ceremonies according to the Lutheran Church ritual, and was set in position by John D. Smaltz, mason, assisted by others. Rev. Dr. Bair performed the service, and placed a box in the cavity of the stone containing the following articles: Copies of the Bible, Book of Worship, hymn-book, LUTHERAN OBSERVER and other church periodicals, Christian Endeavor programs, pictures of the old church, copies of the Hagerstown and Williamsport papers, a brief history of the church prepared by the pastor, names of the officers of the nation, state and town, officers of the church, building committee, local pastors, and coins of the present year, including several dimes, nickels and pennies of 1911, and a half-dime of 1829, the date of the building of the old church. The old corner-stone will be placed in the wall of the tower of the new church. The offering taken during the services amounted to $31.

The new church will cost about $15,000, and be built of light brick with dark stone trimmings and slate roof, and will have a tower rising 60 feet. The dimensions of the building will be 60x115 feet. It is expected to be completed early next spring.

Dedication at Oesterlen Orphans' Home. —It was a representative gathering of Lutheran ministers, members of the churches and friends of the cause of the parentless child in the new Boys' Cottage of the Oesterlen Home, Wednesday, September 20th, at 2:30 p. m. The new cottage is brick, two-story with attic, and basement, interior dimensions 37x49 feet, equipped with modern conveniences, heated by hot water, and having a magnificent view over the rich and beautiful valley. It will accommodate 30 or 35 boys, with caretakers. $10,000 had been asked of the churches for this work. Nearly $7,000 had been paid into the treasury, and more than $1,000 was given in response to the appeal by the executive committee for a dedication offering, leaving about $2,000 needed, which churches and individuals who have not responded ought at once to provide for.

The program was in charge of the president of the board, Rev. Dr. S. E. Greenawalt, and consisted of bright, brief addresses on the general theme, "Providing a Home for the Orphan by the Church, our Work." The speakers were Mrs. John L. Zimmerman, Rev. Dr. E. H. Dornblaser, Rev. M. L. Webb and Rev. Frank Heilman. The presentation was fine, and all were interested. Rev. Dr. C. J. Kiefer had charge of the music, which was most fitting. The act of dedication was performed by the officers of the board, Revs. S. E. Greenawalt and H. S. Lawrence.

The visitors inspected the buildings, old and new, and many were the compliments and expressions of good will for the management, and especially for the good work of Superintendent and Mrs. W. M. Habey, who have had charge for five years past. This institution is better fitted than ever to serve the church, and, with its increased capacity, will need increased help and many new and liberal friends. One lady contributed $1,350 of the amount necessary for this new building. May many more remember the cause in life and by bequest. G.

California Notes.—The 25th anniversary of the establishment of the First Lutheran church of San Francisco, Rev. W. E. Crouser, B. D., pastor, was fittingly observed with special services from September 17th to 24th. The object of the celebration was to revive the zeal and enthusiasm of the congregation by the cancellation of the mortgaged indebtedness. Sunday morning, September 17th, there was a stirring rally-day service in the Sunday-school, which was followed at 11 o'clock with a Harvest Home festival, with special decorations and sermon. Monday evening was given over to a reunion. Former pastors related incidents regarding their work, and Mr. Volkman unveiled a life-size portrait of the Rev. O. C. Miller, the first pastor, as a gift of many friends to the congregation. On Wednesday evening Rev. E. Nelander gave an illustrated lecture on "The Holy Land," using many pictures taken by himself during a recent visit. Rev. C. F. Oehler, of Sacramento, preached the sermon on the 24th, and had charge of the finances during the day. A mortgage of $25,000 was burned and the remaining indebtedness largely provided for.

San Diego, Rev. G. H. Hillerman, pastor. At the congregational meeting held September 6th the amount asked from the Board of Home Missions was reduced by $60 from the appropriation asked last year.

Riverside, Rev. R. Warren Mottern, pastor. The fall communion will be held both morning and evening, October 1st. About one dozen persons are expected to be received into membership, among them heads of families. This makes a total of 42 members received during the present pastorate. Since the beginning of Pastor Mottern's work, less than two years ago, the membership of the church has almost been doubled. Rally-day for the Sunday-school was observed on the 24th inst. The attendance was large. Special music was rendered by the church choir and members of the primary and adult departments. A splendid address was delivered by Rev. W. C. Clatworthy, a retired resident minister. Beautiful souvenirs in the form of a shield were presented to the faithful attendants. On Thursday, September 15th, the regular quarterly meeting of the Missionary Society took place in the lecture-room of the church. A goodly number thoroughly enjoyed the

consideration of the topic, "Missions in Porto Rico." The dues and fees were splendidly met. Pastor Mottern has been preaching a series of sermons on the "Divine Commands that Make a Christian," namely, "Follow Me," "Love One Another," and "Teach All Nations."

San Jose, Rev. J. E. Hoick, pastor. On Friday evening, September 8th, the men of the church to the number of 25 assembled in the church parlors for a social session. After a bountiful repast served by the ladies of the church, Mr. John C. Frohliger, of Oakland, chairman of the Lutheran Brotherhood committee of the California Synod, gave a very interesting and inspiring talk. It is hoped to effect an organization of the men in the near future.

The Northern Conference of the California Synod will be held in the First Lutheran church of Oakland, October 31st and November 1st. At the time of the Synodical Conference there will also be a meeting of the various missionary societies of the Northern Conference.

A MODEL BROTHERHOOD

Often in my visit to the churches in the interest of our Laymen's Missionary and Brotherhood Movements, I run across an organization that is doing what I call *definite work*, and I will ask the pastor why he has not spoken of it, or given an item to our periodicals for the benefit of others. He will invariably reply that "he deems it better to do his work quietly and let the other fellow spin his yarn." In a sense this is correct, but I cannot agree in every case. Where a Brotherhood or organization is working along right lines and getting results, I believe it a good thing to make it public that the weaker organization may catch the vision.

With the consent of the pastor, I want briefly to record the work of the Brotherhood in our St. John's mission, East Altoona, under the leadership of Chas. D. Russell.

Only 70 members, scarce one-third men, but doing their work faithfully and well, as the records show. When the pastor took hold, with his family of three, they rented a house half a mile across hills, with facilities for heating limited to one stove, and that in the kitchen. The faithful few of his members recently erected a comfortable parsonage next to the church, with but a small debt from which they can soon extract themselves, and are now equipped for work.

With the exception of one, all the men are what are termed "road-men" on the P. R. R., and the pastor, in preparing for his Lord's day work, never can tell what he will have in the way of men; but one thing is sure, if they are in off the road they will be at either service.

Their Brotherhood meets regularly every Sunday afternoon, whether they have two or twenty, and, as is the custom in most all of our Altoona churches, they make the Bible their chief study, taking up the study of missions from this standpoint and spending together as much as two hours. No wonder they are equipped for personal work. Several men who were "down and out" now occupy prominent positions on the railroad because these wide-awake and truly Christian men of St. John's have brought them to Christ and the Church. They are making their Christianity practical.

They are doing excellent work in caring for their boys. There is "a boys' auxiliary," with a membership of 20 or more, ranging from nine to fifteen years of age. They meet regularly each week, with always the pastor or one of the men present. They *do* things, too. Their programs are most interesting, discussing such things as "loyalty to the Sunday-school and church." The pastor is "one among them," often pulling off his coat and assisting in a game of ball or the leader in walks about the country. The men in from the road will lose some rest if they can but be of service to encourage the boys.

I ask myself the question, "will St. John's church succeed?" Every man interested in our Lutheran boys will answer with a hearty affirmative. I am intensely interested in the boys of our faith. Wherever I go I urge Brotherhoods to look well after them, but in caring for them let us do it in the right way and, as Pastor Russell does, "winning them to Christ and the Church."

There are probably many of our Brotherhoods doing their work along the same line, but I am not backward in giving this account of the work of St. John's, for to me it is along right lines.

HARRY B. GERHARDT.
Field Sec'y Laymen's Mis. Movement.
Cor. Sec'y The Brotherhoods.

NEW INDIA MISSIONARIES

The Rev. John Chauncy Finefrock was born in Chase county, Kansas, October 4th, 1879, and was the eldest son. He attended the district schools until 1899, when he became a district school teacher in the state of Ohio, whither his father had moved. For a time he attended the Normal School. Through the influence of the Rev. Mr. Hedges he became interested in Christian work, and began his college career at Wittenberg in 1901, with a total capacity of $40. He graduated from both Wittenberg College and Seminary, respectively, in 1907 and 1910. He early identified himself with the Volunteer Band of this college. He became a member of the Lutheran church at Minerva, Ohio, under the pastorate of Rev. Mr. Hedges, and later on, moving to Springfield, Ohio, transferred his membership to Calvary church, during the pastorate of the Rev. F. G. Gotwald, D. D., the present General Secretary of the Board of Education. His first impulses to become a missionary, he says, he received from hearing an address by a returned Japan missionary in his native town of Minerva. He was to go to India in 1910, but was deterred by a severe attack of typhoid fever. He has been serving his home church at Minerva, Ohio, as pastor during the present year. He sails from New York September 30th, on the S. S. "Prinzess Irene."

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Miss Elizabeth M. Evans was born at Brandtsville, Cumberland county, Pa., on December 16th, 1882. She graduated from the Carlisle High School in 1900, and from the West Chester State Normal School in 1903. The following four years she taught in the Carlisle public schools, and in the fall of 1907 entered Dickinson College, from which she was graduated in 1909, with the degree of Ph. B. In 1909

MISS ELIZABETH M. EVANS

she became principal of the Kennett Square High School, near Philadelphia. Whilst engaged thus she was offered a secretaryship under the Y. W. C. A. She is a member of our First Lutheran church of Carlisle, Pa., the Rev. George M. Diffenderfer pastor. All through her career she has been closely identified with Christian work, being secretary and president of the Y. W. C. A. while at the State Normal School at West Chester, and interested in all the Church's work wherever she has resided. In 1909 she received the prize offered by Dickinson College for her work in the English Bible. During her college course she aided in the Bible work at the Carlisle Indian Industrial School, and while the principal of the High School at Kennett Square she was actively identified in Christian work.

Miss Evans goes to India as the fiancee of the Rev. John Roy Strock, vice-principal of the Mission College of our India Mission. She sails from New York, with Miss Mary E. Lowe, on September 26th, on the S. S. Kaiser Wilhelm der Grosse.

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Miss Alpha Fisher was born near Connersville, in Fayette county, Indiana, on December 27th, 1882, where her home has been ever since. At the age of six she entered the district school, and through the common, high school and college, she has practically been engaged in intellectual training ever since. She has been a teacher in the local schools of her own country, and during 1909 and 1910 in the Government schools of Porto Rico. In 1906 she entered Wittenberg College, from which she graduated with the degree of A. B. in 1909. She was interested in the Christian work of her own Church, and during her college course took an active part in the Y. W. C. A. Bible and Mission Study courses, to which she attributes her interest in the foreign missionary work. She became a Student Volunteer in her senior year in college. She has been interested in Foreign Missions since she was twelve years of age. She is a member of St. Paul's Lutheran church, Lyons Station, Indiana.

Miss Fisher goes to India as the fiancee of the Rev. M. Edwin Thomas, our missionary at Narasaraopet. She expects to sail the end of September.

Home and Farm

A HOUSE-CLEANING CAROL

The melancholy days have come—the saddest of the year;
The carpet's on the clothes-line and incessant whacks we hear;
The bedding's in the kitchen, and the beds are in the hall;
The pictures are upon the floor while some one dusts the wall;
We eat cold meat and crackers from a wabbly kitchen chair,
For this is glad house-cleaning time—so free from toil and care.

The neighbors line their windows and a hasty census take
Of all the bric-a-brac we have, and calculations make,
If it was bought with ready cash or on the instalment plan;
We rescue our provisions from the hasty garbage man,
And life is gay and careless-like, it makes one want to roam—
To hie away—because the folks are cleaning house at home.

The melancholy days are here—the days of soap and brush.
Stove-polish daubs the tableware—there's pie on Wagner's bust—
Piano holds some frying-pans—the bathtub's filled with books—
The women folks—ah! who could tell who they were by their looks!
Sing hey! The glad house-cleaning time—the time of dust and soap!
It is a gladsome sight to see—through a big telescope.

—Baltimore American.

TEA—ITS USE AND ABUSE

An eminent physician of Paris, Dr. Roubinovitch, who has long observed the effect of tea-drinking on himself and his patients, has recently given in the European edition of the "New York Herald," a carefully considered opinion on the uses and abuses of tea as a beverage. We quote in large part:

"Personal experience," he said, "should not be neglected. What is innocuous for one normal individual will probably prove innocuous for another normal individual. In my own case then I find that tea under certain conditions is an excellent aid to digestion, slightly diuretic and very mildly stimulating. If you concede that I represent men in normal health and constitution, you must also admit that tea does not deserve to be condemned unconditionally as injurious.

"Furthermore, a general opinion can not be formulated, as the action exercised by tea on the nervous system is influenced by many details, each of which must be taken into consideration—(1) the origin of the tea, that is, its species; (2) the way it is made; (3) its greater or less degree of concentration; (4) the time at which it is taken; (5) the personal element, that is, the constitution of the drinker; and, I might add, the conditions under which tea is drunk habitually also bear a certain relation to its harmlessness or the reverse.

THE POINT OF VIEW

"The primary question is the origin of the tea. All teas are not alike. China tea, for example, is much milder in action on the nervous system and less rich in caffeine than Ceylon tea. In consequence, China tea is less likely to induce nervous agitation.

"The next detail that should be taken into consideration is the way the tea is made. This point is closely connected with the question of its greater or less degree of concentration. In England, for example, the liquid drunk in general is exceedingly strong and very dark and must act energetically on the nerves. In Russia, on the other hand, popular taste favors a very weak infusion, of which ten or twelve cups may be, and are taken during the evening, without provoking the slightest nervous agitation.

"One is justified, therefore, in regarding the Russian method of making tea as the model for imitation. When the water in the samovar reaches the boiling point it is drawn off into the teapot containing tea measured in the proportion of about half a teaspoonful for each person.

"Then the teapot is placed on a warm samovar for two minutes or three, at the outside, after which the equivalent of about a large soupspoonful of the infusion is poured into each tumbler and they are filled up with boiling water. The result is a liquid of a beautiful pale amber color, delicate in perfume, agreeable to the palate and absolutely innocuous.

TIME OF THE DRINKING

"Another factor in the problem is, as I said, the time when the tea is drunk. A cup of tea is taken at breakfast in the morning or about a half hour after the midday meal, when the process of digestion has begun, can not cause the slightest inconvenience. In fact, generally speaking, it will be found to be beneficial.

"Taken shortly before one goes to bed, that is, after the day's work, mental or physical, has fatigued the body and lowered the vitality, a cup of tea, while not so inoffensive, may provoke sleeplessness or nervous restlessness. In my own case, for example, a couple of cups of weak tea taken in the evening will invariably induce insomnia, or at any rate disturb my rest by setting up a state of nervous agitation, or cerebral excitement, or nightmare. I also, in my medical experience, treated a patient for prolonged insomnia provoked by a single cup of tea taken at night.

"Then the conditions under which the tea is drunk may have a bearing upon the effect. I already have indicated the conditions under which it is perfectly harmless, but it is indisputable that highly concentrated, that is, strong tea, taken into the empty stomach, will have deplorable results on the nervous system.

AS TO VARIOUS PERSONS

"Finally, the personal factor in the problem can not be eliminated. In fact, it is of the most importance. Tea may be harmless for this individual and baneful for that. The nervous susceptibility of each person must be considered in connection with the inquiry.

"As you see the question is very complex and can be answered unreservedly only when the information regarding each particular case is forthcoming in respect of the points I. tabulated.

"I can not, however, indorse the assertion of the English specialist who attributes the increase in the number of deaths from nervous disorders to immoderate tea-drinking. Every malady which tea is capable of provoking may be induced in a more pronounced degree by alcohol or coffee, and as few persons drink tea exclusively, it is a hazardous undertaking to attempt to measure the responsibility of a particular element or stimulant.

"Personally I think the increase in nervous diseases is due to the growing complexity of modern life. Each succeeding generation begins the struggle for existence with a nervous organization less solid than that of its ancestors. This is one of the penalties of the progress of civilization. Tea-drinking, therefore, may possibly be increased by the craving for stimulation originating in this general nervous decadence of humanity, but can scarcely be its cause."—Selected.

MUSHROOM POISONING

When one considers the frightful consequences of gathering and eating poisonous mushrooms in mistake for the edible variety, it is little short of marvelous that one without knowledge should dare go into the fields and woods and pick and eat any of the fungi growing there.

If one is thoroughly familiar with some particular variety of edible

mushroom, and can distinguish it at sight from all others, however similar in color and form, it is safe to eat that particular variety; but one must beware of other kinds that resemble it, for however slight the difference in appearance, one may be edible and the other poisonous. There is no absolute rule for distinguishing the edible from the poisonous kinds, and it is better, therefore, to give no general rules, but to follow only one: Suspect every mushroom which you do not know positively to be edible. To this rule, perhaps, may be added a second: Learn to distinguish the white-spored agarics and avoid them all; for although there is an edible species, it requires an expert to tell it, and the poison of another species is deadly, and there is no known antidote for it.

The chief poisons in mushrooms are two in number—muscarin and phallin. The first of these produces symptoms resembling those of alcoholic intoxication, followed by convulsions or paralysis, collapse and death from heart failure. These symptoms come on soon after the mushrooms have been eaten.

In poisoning by phallin the symptoms do not appear until several hours after the meal. They resemble cholera, beginning with severe abdominal pain, soon followed by vomiting, purging and collapse.

In all cases of mushroom poisoning, vomiting should be induced as soon as possible, and a large dose of castor oil may be given to hasten the elimination of any as yet unabsorbed portions of the mushroom.

Stimulants are needed to support the heart, and milk containing an abundance of magnesia or bicarbonate or sodium may be given.

Injections of a salt solution into the veins and—in case of muscarin poisoning—hypodermic injections of atropin are often employed by physicians with benefit. — Youth's Companion.

ABOUT FUMIGATION

Not long ago, says a writer in "Harper's Bazar," I found several moths in a large closet which, in the spring, had been so thoroughly cleaned that I flattered myself no insect could possibly lurk in its depths. Whether the moths I found had hatched from some eggs deftly concealed from my search, or were importations from the outside world, I know not. Certain it was that they were there, and my housewifely soul failed me. The weather was hot, and the flesh rebelled at the thought of removing all the clothing, brushing each article, and hanging it on the clothes-line in our small yard to sun and air. My next-door neighbor, a model housekeeper, chanced to call that afternoon, and to her I poured forth my chagrin at being put to all this trouble when the thermometer was climbing well toward the nineties.

"Why do you go to that trouble?" she asked. "I can tell you of something simpler, easier, and much more effectual than your method."

And then she told me her way, which I tried with such signal success that I commend it to all enemies of the moth. I left everything just as it was on the nails in the closet. In the middle of the floor I placed a coal-scuttle containing about three inches of water, and into this I fitted a pan so that the bottom of it just touched the water. Upon this I placed a pound of sulphur, over which I poured a little alcohol. I then touched the sulphur with a match, and after ascertaining that none of the clothing was within scorching distance, I closed the closet door. As the door does not fit very tightly, I stuffed the side cracks as well as the key-hole with paper, and left the sulphur fumes and moths to settle the trouble between them. Six hours later, when I opened the closet, the sulphur had burned out, but the fumes had done their deadly work upon the destructive insects, for not a live one remained. The smell of the sulphur was soon dissipated from the clothing.

My invaluable next-door neighbor tells me that before packing woolens for the summer she lays them loosely about the room in which they are to be stored, opens the trunks that are to contain them, and then fumigates the whole apartment with sulphur. And she assures me that she never has a moth in her house.—Presbyterian Banner.

NASTURTIUM VINEGAR

Nasturtium vinegar is in high esteem for salad dressings, and for certain sauces in which vinegar is used. Fully blown flowers are best for the use. Put them into large glass bottles, and shake them well together. Put in each bottle a finely minced shallot and one-third of a clove of garlic, and fill with white or cider vinegar. Let this stand two months. Then strain through cheesecloth, stir in one-half ounce of cayenne pepper, and one-half tablespoonful of salt; bottle and cork securely.—Presbyterian Banner.

New Colds Bad enough, to be sure. But old colds are worse. Better stop your fresh cold at once. Never hesitate to ask your doctor about Ayer's Cherry Pectoral. Use it or not, as he says. He knows all about it.

J. C. Ayer Co., Lowell, Mass.

Stop that Cough

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Young Men

GIVE HIM A LIFT

BY JOE CONE

I was trudging one day down a dusty road
While my back was curved under a bit of a load,
And the way was long and my feet were sore,
And my bones ached under the load I bore;
But I struggled on in the summer's heat,
Till I came to a pool where I bathed my feet.

Then, resting a bit, I shouldered my load,
And wended my way down the dusty road.
The morning stretched into the afternoon—
My journey's end seemed as far as the moon;
Till at length a horse and a wagon drew near,
And my heart revived with a spark of cheer.

But the man saw only his own small soul,
And the narrow way to his narrow goal,
And he whipped his horse to a guilty trot,
Though the sand was deep and the day was hot,
And he passed me by on the dusty road,
And I sank still lower beneath my load.

Yet out of the dust came another man,
With a grizzled beard and a cheek of tan,
And he pulled up short and he gaily cried:
"I say there, comrade, get in and ride!"
And he placed my bundle beside the seat,
And he said, "Climb in here an' rest your feet;
I never pass by a man on the road,
An' 'speshly, friend, if he's got a load."

I reached my journey ere came the night,
And my feet were rested, my heart was light;
And I blessed the driver who'd gaily cried:
"I say there, comrade, get in and ride!"
Ah! the world is full of sore-footed men
Who need a slight lift every now and again,
And the angels can see through the white cloud rift
All the Godlike souls who give them a lift.

—Boston Herald.

WILLIAM THE CONQUEROR IN YOUTH

BY ANNE H. WOODRUFF.

About the year 1027 was born at Falaise, in France, a boy who was destined to become one of the greatest generals in the history of battles, a prominent figure in the history of England, and in the history of the world. This boy was Duke William of Normandy, afterwards called William the Conqueror, of whose prowess and military exploits every schoolboy can speak.

The ancient town of Falaise, in the department of Calvados, takes its name from the precipice contiguous to the level, rocky eminence upon which the town is situated. It overlooks the river Ante, with its lovely valley and the wide stretch of fertile plain, where at a distance of thirty miles stands Caen, the home of William and his wife in later years. There is scarcely a rod of ground in Normandy which is not rich in historical or legendary interest, and the inhabitants, most of them, have inherited from their ancestors, the old Normans, many of their characteristics — their physical hardiness, energy, intelligence, nobility of character, and intensity of patriotism. For some time the duchy of Normandy was separate from France but under the suzerainty of the French kings; the Norman dukes ruling over their domains with almost regal authority, and equaling their overlords in haughty arrogance and pride.

Duke William's father was called Robert the Magnificent, or—when his back was turned — Robert the Devil; surnames that do not necessarily quarrel with each other, although he was not the first, or will he be the last person to be backbitten by his friends (?). His mother was Arletta, or Herleva, a pretty maiden of Falaise—a tanner's daughter, whose father was well-to-do — and seems to have been well beloved by the great and powerful Duke Robert, though not well enough to be raised by him to the high position of his duchess. However that may be, her son William had to bear the sneers and taunts of his compeers on the low birth of his mother, whom, if we may judge from the fondness he ever bore to the town of his birth, and the old home-castle there, he dearly loved. This castle was ever his favorite of all his castles, and when it was seized and garrisoned by a number of his rebellious subjects and French hired soldiers, under a recreant Norman leader, his anger flamed out hotly enough, although he was only a boy.

It was not long before he had collected together a band of loyal retainers, who rallied round their young duke, awaking the echoes with their thrilling old Norman battle-cry as they marched towards Falaise. If Duke William was little more than a child, about twelve years of age, he had the feelings and stern courage of a man; and it must have inspired his faithful followers to heroic efforts in his and their own behalf to behold in him the spirit of his father, Duke Robert, and his grandfather, Richard the Fearless.

Those were stirring times, when the warlike instincts were developed early in life, sometimes at the expense of the better and more benevolent feelings when every man's hand was against his neighbor, king against baron, lord against his overlord, vassal against his master. Castles were besieged, lands laid waste, crops destroyed, pillage, robbery, ruin, and misery rampant everywhere. It was hard upon the weak, defenseless, and peace-loving; it was hard upon those in high places as well as in low, for they had to struggle hard to maintain their supremacy and to protect those under their care.

Duke William felt the weight of responsibility resting upon his young shoulders; he knew that he had enemies on every side who would gladly take advantage of his youth and inexperience to wrest from him his inheritance willed to him by his father. Left an orphan at eight, knighted at twelve by King Henry of France—his overlord, who, by the way, was a crafty and self-seeking sovereign, to say the least—with enemies on all sides, but with some true and trusty friends to stand by him in his need, he showed what was in him even at that tender age.

If Thurstan Goz, the bold leader of the rebellious Normans, and his followers were in a merry mood as they saw the loyal Normans, under the leadership of so youthful a warrior, approaching Falaise, their banners streaming to the breeze, and imagined that their stronghold, the old castle, was impregnable, their mirth was very short-lived. In their fancied security behind the castle walls, which were thick and unsurmountable, perched as the castle was upon the steep cliffs, they failed to take into account the fealty which the men of the place owed and felt towards their chief, and which was the cause of his, the rebel's downfall.

It was not long since William had roamed the hills and vales of this, his native region of country, and wandered, it is probable, a little child through the streets of his own home town. Doubtless he was well known by sight to the people of Falaise and endeared to their hearts through intimate association and the reverence they felt for Duke Robert, and his grandfather before him. Warned by a peasant girl, who was washing her clothes on the banks of the river, and recognized the young duke, the men of the town opened the gates to their chief, and immediately joined the ranks of those who were advancing to besiege the castle. The walls, strong as they were, could not long withstand the assault of the instruments of war brought to bear upon them — the battering-ram, catapult, and all the rest of it—and this the rebel leader was shrewd enough to see.

Night put an end to the assault,

and the next day Goz was wise enough to sue for mercy and fair terms of surrender at the hands of the young duke. Nor did he sue in vain. His life was spared, but he was banished from the country, from Normandy, to which he had been so base a traitor, forever. William told him that he could forgive a personal injury, but the wrong to Normandy he could never forgive; therefore, as he valued his life, never again to set foot upon its sacred soil.

William's was a stormy boyhood and a stormy life, take it all through. Malice and envy were at work in the hearts of those whose ambitions made them hate their more successful rival. It is a true saying that "jealousy is as cruel as the grave." In later years another notable enemy, in the person of Guy of Burgundy, a cousin and boy-playmate to William for years at his court, a false friend and traitor, who, envious of the duke's power and influence, and ungrateful for numberless favors and benefits received at his hand, plotted not only against his authority, but against his very life. William was warned by one of his household, his faithful "fool," in time to make his escape by riding all night through a wild and lonely country to a village on the coast, where he was aided to escape from his pursuers by Hubert of Pye, and his three sons, and to come at last in safety to his town of Falaise. William then appealed to King Henry for protection and assistance; a battle was fought at Caen, where the allied forces came off victorious, and the duke's supremacy was fully established.

These trying experiences must have had a hardening and sobering effect upon the mind of the boy duke, whose character, whatever may be said of him in later years, bears the closest scrutiny, with honor to himself and his actions. His biographers speak well of William as a boy. He was not only skilled in all manly sports and exercises of the times, in the use of the crossbow and all the weapons of war, but his instincts were so fine, his nature so noble, his reverence for the wisdom of age and experience so great, his modesty only equaled by his courage and decision of character, that it is worthy of study. It is not so desirable to emphasize the qualities which gave him his title of "Conqueror" in later years. Rather would it be well to dwell upon the ones which made his boyhood great, the self-restraint which made him a far greater conqueror of himself; for, in the forbearance which he showed to his enemies when he had them in his power—base and false and cruel as were Guy of Burgundy, whom he also pardoned, and Thurstan Goz, and other disloyal individuals—he gave evidence of having been possessed of that truest of all greatness which is so fittingly expressed by a great writer in a great Book: "Greater is he that ruleth his own spirit, than he that taketh a city."

Youth without ambition, without the desire to excel, is not admirable, is not what it should be; but the aim and object is what makes it worthy. After all, character is the great thing and the *only* thing that will give true satisfaction, or that will endure. All else is transient, fleeting. Upon what we *are*, instead of what we do, or what we attain in this short life of ours our future depends—and our happiness. Whether William recognized the truth of this or not, he conducted himself wisely and nobly in that period of his life before the ambitions, the passions, and the struggles of manhood had time to crowd out the more tender feelings. He bore himself like a true and brave knight; like a ruler who had the good of his people and of his beloved Normandy at heart.

And perhaps, after all, what seemed at the time to the people of Saxon England a dreadful misfortune, the defeat and downfall of their heir to the throne, Harold II, and the occupation of it by the Norman conqueror, was really a blessing in disguise. The mingling of the two races, in fact, of all the races that for a time held lordship over England, has served to make the Anglo-Saxon peoples better and stronger and more powerful than they otherwise might have been. It is a great mixture, Norman and Saxon, Briton and Dane, with a sprinkling of other races, in the people of this, our great America; nor should we withhold what is due the character of the boy duke, whose young life was so early involved in the struggles, the responsibilities, the distractions of the times; whose influence is still felt in the world, and will be felt as long as the world endures.—The Watchword.

THE TOILER'S FEAR

BY ANNA LOUISE STRONG

There is one thing I fear—
Not death, nor sharp disease,
Nor loss of friends I hold most dear,
Nor pain, nor want—not these.

But the life of which men say:
"The world has given him bread;
And what gives he to the world as pay
For the crust on which he fed?"

I would pour out strength, and then
When I have no strength to give,
No use, no share in the lives of men
Who toil and fight and live—

Then let the end come fast,
Whatever my past success;
That I may not cumber the ground at last,
Nor linger in uselessness.

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E. E. CAMPBELL, PH. D., *Pres.*,
Mechanicsburg, Pa.

Young Women

A MORNING PETITION

BY NIXON WATERMAN

Oh, may I be strong and brave to-day,
And may I be kind and true,
And greet all men in a gracious way,
With frank good-cheer in the things I say,
And love in the deeds I do.

May the simple heart of a child be mine,
And the grace of a rose in bloom;
Let me fill the day with a hope divine
And turn my face to the sky's glad shine,
With never a cloud of gloom.

With the golden levers of love and light
I would lift the world, and when,
Through a path with kindly deeds made bright,
I come to the calm of the starlit night,
Let me rest in peace. Amen.

JUST HELPFUL

A group of girls sat around bright fire. It was the half-hour before the ominous call, "Lights out," would silence the merry voices. They were discussing ideals—what they would rather have, do and be in life.

Nannette wanted plenty of carriages and servants at her bidding—dear, pretty Nannette, whose curly head was already full of the gay doings which, in her limited vocabulary, spelled "Life."

Ruth was not so particular about money, but was planning to be an artist, and paint pictures which would rival modern artists.

Dorothy meant to write books. She had always received "excellent" on her themes, and felt sure that if she sank into any ordinary career a great writer would be spoiled.

The girl who looked dreamily into the fire had been silent during the gay chatter.

"The returns are all in except from the fourth ward," prodded Nannette, giving the long braids of the silent one a playful twist.

"I have been listening to you all, and thinking," was the reply. "I am not pretty, and I can not hope to be a belle; I am not intellectual or gifted, and can't hope to write books or paint pictures. So, while the rest of you are filling your lofty stations, I will hunt me some quiet little corner and just try to be helpful."

Looking back through the vista of years, and recalling the varying fortunes of these four room-mates, I believe the girl who aspired to be "just helpful" had reaped life's best reward. Instructors are many, and may be hammered out in the schools, but the helper must drink at a deeper fount. In the school of love, unselfishness and sympathy, the helper must matriculate, and only in the larger schools of experience are the subtlest lessons learned. It seems such a simple thing to say, "I will be helpful;" yet adopt this as your creed, go out with wide-open eyes, and see what infinite vistas stretch before you. You never noticed before how many people needed help—not necessarily money help or hand help, though these have manifold uses—but the help which comes from simple brotherliness and readiness to "lend a hand."—Exchange.

THE SPELLING BOOK AT WELLESLEY

More than half of the young women at Wellesley College have been found deficient in ability to "spell well." Six hundred students are to give up their Saturday afternoons, as well as other recitation periods of the week, to drills in orthography. With the opening of the new term the whole undergraduate body is made to understand that bad spelling will no longer be tolerated, that a bachelor's degree will be denied those who shall neglect or ignore the forms of written words.

What ails the schools that prepared these charming young ladies for college? Their trouble extends back to the grammar schools, to the elementary schools. Perhaps the pupils were not altogether to blame. The methods by which correct spelling is taught have changed. The days of the "spelling bee" are past, when every pupil learned by emulation the difference in the endings of "assessable" and "collectible." The present generation of college women were taught to read before they learned the alphabet. They never learned to read letter by letter, as John Ruskin advised, but were taught instead to "skim" their words and sentences in a fashion that left no time for intensive application to the very forms and characters. The classes in spelling and punctuation at Wellesley will have able teachers, no doubt, who will do their best to supply the deficiencies of the fourth and fifth grades. They have a sorry task.—New York Times.

CRITICISING FATHER AND MOTHER

At a certain stage in the life of many of our young people they fall into an unpleasant habit of criticising their parents. Occasional lapses in English, trivial errors in scholarship—historical, literary, scientific, or what not—"old-fashioned ideas" in matters of taste, dress, manners, and social usages are freely commented upon.

When daughters get to know more than their mothers, and sons begin to give points to their fathers, there is friction in the family machinery which causes many an unpleasant jar. This does not mean that our young folks are intentionally rude and ill-mannered. Such habits creep upon them unconsciously. They do not mean to be disloyal or ungrateful to the parents whom they really love devotedly. They are merely careless and unthinking in the matter.

On their side, the parents often feel too deeply hurt by these criticisms to remonstrate against them. They suffer many indignities in silence when it would be wiser to administer the deserved rebuke.

Each generation enjoys privileges unknown to the one preceding—better schools, large opportunities for general culture, and a more complicated social life. The sons and daughters who profit by these good things have their parents to thank for them. It would be "more becoming" in them, as the old-time phrase has it, to remember their debt of gratitude rather than to look for blemishes.

The ideal relation between parent and child is that of perfect comradeship. When parents keep in touch with their children's interests, and children confide freely in their parents, harmony reigns in the home. Happy the family whose daughters are their mother's friends, and whose sons are father's chums.—Northwestern Christian Advocate.

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For the Children

THE SHEARING

BY NANCY BYRD TURNER

The day they cut the baby's hair
The house was all a-fidget;
Such fuss they made, you would have said
He was a king—the midget!

Some wanted this, some wanted that;
Some thought that it was dreadful
To lay a hand upon one strand
Of all that precious headful.

While others said, to leave the curls
Would be the height of folly,
Unless they put him with the girls
And called him Sue or Molly.

The barber's shears went snip-a-snip,
The golden fluff was flying;
Grandmother had a trembling lip,
And aunt was almost crying.

The men folks said, "Why hello, Boss,
You're looking five years older!"
But mother laid the shaven head
Close, close against her shoulder.

Ah, well; the nest must lose its birds,
The cradle yield its treasure;
Time will not stay a single day
For any pleader's pleasure.

And when that hour's work was weighed,
The scales were even, may be;
For father gained a little man
When mother lost her baby!

—St. Nicholas.

THE THING SHE DIDN'T SAY

"I think the very meanest thing you can say, sometimes, is just nothing at all!" said Prue Elder, with a decided nod of her auburn head.

The girls gave a shout of laughter. "How can you say anything mean when you say nothing at all?" asked Bessie Snow.

"Well, I'll tell you. I was staying up at Aunt Riah's last summer, you know, getting strong after typhoid fever. All the girls were nice to me, because they knew I couldn't play, or even read very much, and needed to be entertained. I never knew before that girls could be so nice. I got to love them all.

"There was one in particular. Her name was Alice Otis, and you'll all know her, I hope, because she's coming to visit me next vacation.

"At first I thought Alice rather odd. She is very quiet, and she would have been hard to get acquainted with, only that she was sorry for me because I had been ill, and took particular pains.

"I just can't tell you all the things Alice did for me. She had a pony and cart, and almost every day she used to take me for a drive. Then she would bring me flowers, and read to me, and even play and sing for me, though I found out afterward she would hardly ever do that for any one—she is so timid.

"Well, there was a crowd of girls that call themselves 'the stickers,' because they always stick together. They are a little bit—just the least little bit—noisy and slangy, but after all they were good-natured and popular, and I—well, to tell the truth, I felt flattered that they took me into their bunch and seemed to like me.

"One day we were all out on Aunt Riah's porch with our fancy work—all 'the stickers,' that is, and myself. Alice Otis's name was mentioned, and they all began at once to talk about her. 'Oh, the stuck-up thing!' they said. 'She is just as prim and horrid as she can be! She won't be anything if she can't be the whole show,' and all that sort of thing.

"And what do you suppose I said—I, after Alice had been such an angel to me, and after I had learned so well how shy she is, and how hard it is for her to make up with people? I didn't say one word! That's why I said a little while ago that sometimes the meanest thing one can say is nothing at all."

"I believe you are right, Prue," said Bessie. "I have had some experiences like yours, and I don't believe that even foolish or unkind words could make me more ashamed of myself."

THE NUTTING PARTY

Uncle Alfred had promised to take the children nutting. They looked forward to it all summer.

"I hope that there will be heaps of nuts," Joe would say.

And Bert would add, "I hope there'll be oceans of them."

"Wont it just be jolly?"

"I guess it will! I'm going to climb the trees and shake the nuts down."

"So am I!"

When Joe said that, Mary would feel mournful, for she was sure that Uncle Alfred would not think it nice for a little girl to climb trees. She did like to climb, though.

So when the autumn came and the first frosts, the children were anxious for their uncle to set the day.

One morning he said, "I am going to write to Mr. White to-day. He owns the woods where I want to go. I know that he will not object to our nutting there, but I think that I ought to ask him first."

"When will you get an answer?" asked Joe.

"Oh, to-morrow. You can all be ready to go on Saturday. We'll start early. I'll have a wagon ready. It's a two-hour drive."

But no reply came from Mr. White the next day, or the next, or the next. The children were much worried.

"What shall we do if you don't get an answer?" asked Bert.

"I think that we shall go anyway. I know that Mr. White will not object to our having the nuts. He never gathers them himself. You see, he has no children."

On Friday afternoon everything was ready for them to make an early start on Saturday morning. Mamma had prepared a delicious lunch. By the last mail on Friday afternoon a letter came from Mr. White. A perfect howl of disappointment went up when Uncle Alfred read it.

Mr. White wrote that he was very sorry that he could not give them permission to gather the nuts, but that he had sold the woods a few months before, and that the new owner had gathered the nuts and sent them to the city to be sold.

Joe could hardly keep the tears back. After looking forward so long to climbing those trees! It was a shame!

The tears did come to Mary's eyes.

Uncle Alfred tried to comfort them. "Never mind," he said, "we'll do something to have a nice day."

"Why not spend the day at the Zoo?" suggested Mamma.

"A splendid idea," said Uncle. "What do you say to it, children?"

Of course, it was not like being in the woods and gathering nuts, but they all liked the Zoo. And there was a lot of new animals which they had not seen.

"I'll buy a bushel of peanuts, and we'll give the monkeys and prairie-dogs a nutting party," laughed their uncle.

The children liked that idea. So they became cheerful at once.

"And let's take little lame George next door with us," said Bert; "he wouldn't go nutting with us, for it would make him feel bad to see us climb the trees."

"All right. We'll see who will have the most fun—the animals or he."

When the children returned home Saturday evening, after a long day, they declared that a nutting party for the monkeys and prairie-dogs was a splendid thing. They were going to have another soon.—Ex.

Knicker—"What is a swimming-hole?"

Bocker—"A body of water entirely surrounded by boys."—Ex.

Secular News

Home

Congressman Madison died at his home at Dodge City, Kans.

Another advance of 17 points occurred in the price of raw sugar in New York.

Princeton University opened with the largest freshman class in the history of the institution.

An examination of the wreckage of the Maine proves that the ship was destroyed by a gigantic mine.

The seismograph at Georgetown University recorded an earthquake estimated to be about 3,250 miles away.

Obediah Gardner, of Rockland, Me., was named by Governor Plaisted to succeed the late Senator William P. Frye.

The number of young Hebrews in New York who celebrate the New Year by getting married broke all previous records.

Thirty organizers of the Men and Religion Movement started from New York on a tour of 76 cities to meet local evangelistic committees.

A sudden and decided increase in the price of foodstuffs at all points of supply was attributed directly to the defeat of reciprocity in Canada.

C. O. Pratt, recent chairman of Nat. Labor Union, was ousted by the electric railway men's union for the manner in which he has handled strikes.

The official recount of the vote in Maine on the proposition to repeal the prohibition amendment to the Constitution showed a majority of 20 for repeal.

Judge Peter S. Grosscup, who intended resigning on October 3d, announced that if his record is being investigated he will stay on the bench and meet the charges as a United States Circuit Judge and not as an individual.

Foreign

An Italian liner has been seized by Turks at Mersina.

Peru has ordered seven submarine boats in the United States.

Six persons are reported to have been killed in the Vienna food riots.

Four heavy earthquakes in Ecuador S. A., caused buildings to collapse.

The streams of the Eifel region, Germany, are to be restocked with American rainbow trout.

The "Journal of Paris" announces that 32 pictures of great value which should be in the Louvre are no longer to be found there.

Captain Benner, the Canadian explorer, who has been "lost" in the Arctic region for a year, has arrived at Point Annour, Labrador.

The constitutional guarantees have been suspended throughout Spain. The General Labor Union decided to call a general strike.

The entire Italian naval force is in readiness for a conflict with Turkey if the Porte refuses to consent to an Italian protectorate over Tripoli.

The damage to the steamship Olympic, rammed by the British cruiser Hawke off Southampton, Eng., has been found to be greater than at first estimated, the hole below the water line being larger than the one above.

The 41st anniversary of the taking of Rome by Italian troops was observed in Rome, 100,000 persons marching to the breach in the city wall.

General Antenor Firmin, ex-President of Haiti, and one of the leaders in the recent revolution against General Simon, died in St. Thomas, Danish West Indies.

The Moroccan crisis has been settled, France's unlimited political sway in Morocco being maintained and Germany securing valuable territorial concessions in Congo.

A great mass-meeting in Dublin of railway employees adopted a resolution in favor of a general strike on the three principal railways in Ireland. Hundreds of American passengers were stranded in Queenstown because of the strike.

REVIVAL OF SATINS THIS FALL

Very prominent among the Fall dress materials is the Satin or Satin Finish Silk, a fact which many will be grateful to hear, as this material can be made up and draped so gracefully, and it seems as though the one-piece dresses are here to stay. There is no reason why everyone shouldn't be suited in their own particular style and color, too, for Messrs. Boggs & Buhl have hundreds of different patterns and shades, and at prices to suit everyone. These materials range in price from 50c. to $4.50 a yard. They also have a splendid assortment of other Satins and Silks, both for street and evening wear. Read their announcement in another part of this issue. By writing them and mentioning the LUTHERAN OBSERVER, also stating color and price, anyone can obtain samples of these materials absolutely free. Address Boggs & Buhl, Advertisement No. 1254, Northside, Pittsburgh, Pa.

Temperance and Reform

INSURANCE AND SALOONS

A fire-insurance solicitor remarked that if he could have his way about it, there wouldn't be any insurance written on saloon property, but the company wanted that kind of business and so he went to get it from time to time. "That way I get some queer glimpses behind the scenes," said he. "The other day, after I finished writing up a policy, the saloonist said to me, "What will you have to drink?"

"I thanked him and told him I didn't drink.

"'That's all right,' he replied. 'You're wise. I don't either.'

"'What's that?' said I; 'you keeping a saloon here and don't drink your own goods—what's the reason?'

"He swept his hand around toward his shelves and sneered: 'Think I'd drink all that dope there? A man's nothing but a fool to drink that lot of slop. That's the worst stuff on earth—all fusel oil and every other kind of poison you ever heard of. I think too much of my stomach to pour such garbage into it.'

"'What are you selling it to other men for, then, if you know it's not fit to drink?' His answer was what I expected:

"'For the money that's in it.'

"Another day I happened in at a very elegant 'family liquor store' on the South Side—a place where nothing was sold to drink on the premises, and which made a specialty of catering to the trade of ladies out shopping for their home tables. As I talked with the proprietor he happened to mention in some way that he was a teetotaler. I asked him how that was. He answered with a crisp laugh:

"'Oh, I know how the stuff is made!'

"And he was selling high-grade goods for the best trade."

CANADA GOING "DRY"

The sentiment against the saloon in Canada is decidedly strong and is growing rapidly. Under the local option laws of Canada a three-fifths vote is necessary to abolish the saloons. Whenever the people of the Province of Ontario have had an opportunity of declaring themselves upon the temperance question their opinion has been expressed in a most decided way.

In 1898 in a referendum vote the poll in Ontario stood, for prohibition 154,498, against prohibition 115,264. In a plebiscite taken in 1904 the poll stood, for prohibition 199,749, against prohibition 110,720. When the last referendum was submitted the poll stood, for prohibition 192,749, against prohibition 103,548.

It will be seen that since 1898 the majority for prohibition in the Province of Ontario has increased from 39,234 to 96,201. Of the 822 municipalities in the Province of Ontario, licenses are only granted in 380, and of these there are 120 that have given a majority in favor of local option but are "wet" because of not having the three-fifths majority. —American Issue.

Around the Home Table

By J. C. Jacoby, D.D.

"Dr. J. C. Jacoby has prepared a second edition (enlarged) of his excellent volume, entitled 'Around the Home Table.' It contains fifteen chapters, each devoted to topics of very great importance to Christian parents and Christian readers generally. The fundamental doctrines of our Church are treated in a comprehensive and popular style, and many subjects of practical importance, such as the Christian home, marriage, the relation of the home to the Church, true manhood and true womanhood, fill out the general plan of the author. Its title indicates the sphere of its largest usefulness. It is a book for the home, and deals with subjects which ought to be familiar to the members of every Christian family. While it is popular in style, it is written with a clear understanding of the best theological literature of our Church. Dr. Jacoby has rendered a service to our Lutheran laity by preparing another edition of his valuable volume on Lutheran doctrine and practice."

—The Augsburg Teacher.

"We have here a series of chapters on matters of faith and doctrine in simple style and language, suitable to be read and considered in the home by members of the family."—*The Herald and Presbyter.*

Lutheran Publication Society
1424 Arch Street, Philadelphia

Business Corner

WEEK ENDING SEPTEMBER 22, 1911.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

ARIZONA

W. A. Livers.

CALIFORNIA

Rev. A. Jathro.

ILLINOIS

Lewis Long.

INDIANA

Rev. W. Anson Moser, W. H. Myers, Tobias Messersmith, Lee B. Nusbaum.

IOWA

Rev. A. B. Leamer.

KANSAS

Luther H. Kriegh, O. T. Nelson.

KENTUCKY

Thomas T. Myrick, Mrs. Lena Walters, Mrs. Mary M. Mercke.

MARYLAND

Walter S. Lightner, Mrs. Margaret S. Myers, Mrs. A. E. Enniss, Rev. Curtis E. Kuhnert, Wm. Beckley, Miss Minnie E. Ridenour, David E. Myers, Rev. Wm. H. Hetrick, Miss Rosa Rettburg, Mrs. E. Trump Herr, Mrs. D. C. Huffer, Mrs. Harry Miller, Geo. W. Magaha, L. H. Norris, I. J. Young, Rev. Chas. Reinewald.

MICHIGAN

Rev. Courtland Miller, Geo. C. Becker, Mrs. Albert Weber.

NEBRASKA

W. H. Hogrefe.

NEW YORK

Miss Margaret H. Burdick, Miss Ida Miller, Matthias Semback.

OHIO

Mrs. Elizabeth Held, Mrs. Mary J. Witzeman, Miss Mary Mitschke, Miss Rebecca A. Scheurer, J. K. Hengst, W. W. Kohler, Joseph Hursh, Rev. C. C. Roof, Mrs. Frank D. Mulvane, H. G. Muchelnaus, Geo. Barbehem, Ralph W. Kochheiser, Mrs. H. T. Swineford, Mrs. W. B. Keator, Hiram Deetz.

PENNSYLVANIA

Mrs. Geo. Stoner, Y. M. C. A., Michael Miller, Samuel M. Mundorff, Rev. D. R. Becker, W. W. Wonderly, Wm. Binder, Mrs. J. W. Ogilby, Susan Strock, Mrs. C. S. Arnold, Y. P. S. C. E., H. C. Fahs, Miss Myrtle Mountz, Frank S. Harner, David A. Mickley, J. J. Gentsleder, L. C. Miller, John W. Miller, Jacob H. Trauger, Mrs. J. S. Shreffler, Mrs. B. F. Patschke, Mrs. E. D. Buckey, Miss Norman E. Miller, John L. Kline, Mrs. I. V. Morris, Alfred Dressler, Mrs. Harry R. Snyder, Mrs. A. P. Nickel, Mrs. Chas. A. Diehl, Mrs. Catherine Diehl, Jos. H. Calhoun, J. I. Saul, Mrs. L. F. Miller, Mrs. C. A. Weaver, J. F. Auch, Mrs. William Rupp, Mrs. H. B. Ruhle, W. A. McKee, Rev. D. M. Moser, Joel D. Mattern, Geo. W. Noftsker, Mrs. W. H. Kimble, Dr. Elmer Crawford, Geo. W. Jones, Miss Carrie E. Reynolds, Mrs. F. W. Heilhecker, Miss Christina Kurtz, Miss Emma A. Master, Mrs. W. J. Clark, Mrs. C. C. Eyler, Mrs. Elmer E. Bogart, Miss Carrie A. Cashner, Emanuel Sidler, M. P. Deardorf, Wm. Piper, Miss Alberta Dull, Louis Bolser, Mrs. Oscar Page, Mrs. Susan Persun, Rev. C. W. Baker, Albert Krout, Miss Albina Miller, Dr. F. D. Raker, Mrs. J. W. Minnich.

WASHINGTON

Mrs. Geo. W. B. Saxton.

THE PEW TO THE PULPIT

It was a capital idea of the Philadelphia Lutheran Ministerial Association. "The Pew to the Pulpit" was the subject for discussion, and the leader appointed had addressed the question to fifty men of Philadelphia, regardless of denomination, "What would you have me say to the Preachers?" Responses came in great variety from wage-earners, social workers, editors, teachers, lawyers, doctors, business men, etc., who spoke their minds freely, for they had the promise that names would not be mentioned.

The result was a "discussion" of such intense interest that resolutions were passed deciding to publish the letters. There are thirty-five in all, and they are *rich*, with a practical value for even the experienced pastor. Evidently the work of the pulpit has told well on the pew, since the pew has such an excellent opinion of it and the sentiments show such a high standard of Christian training. A banker writes: "I have been brought up not to talk back to the pulpit." An editor advises: "Do not consult the pew what to preach." A physician insists on decorum in the pulpit, and a lawyer pleads for the fundamentals. A college professor urges thorough preparation, and less dependence upon fluency. A musical director likes a sermon built on Bible truths, rather than on popular topics with a text thrown in for politeness' sake. Another believes in "boiled-down sermons and prayers," while a Y. M. C. A. worker says, "Mix more with men." A mechanic: "Do not fawn upon the rich and patronize the poor." A lawyer: "Discourage gossip and back-biting, and never repeat what is told you in visiting." Another thinks ministers should study elocution, and a social worker says, "Be natural."

These are the barest suggestions. You can get the letters complete by addressing the publishers, P. Anstadt & Sons, 224 Apsley street, Philadelphia, Pa., enclosing 20c. The book is a very attractive one of 64 pages, printed on high-grade paper, with Sepia cover, deckle edge. It is not for the preacher alone, or the student, but is full of interest for the general reader and a book to be passed through a congregation for its (incidentally) wholesome instructions to "the Critics." It abounds in helpful suggestions rather than criticisms.

GOOD OPENING AT WESTERN COLLEGE

The Western College for Women at Oxford, Ohio, began its fifty-seventh year's work most happily on Thursday, September 14th. The enrollment is full, every room in the institution being taken. The entering freshman class numbers 110.

At the opening service on Thursday morning Rev. William J. Frazer, D. D., of Oxford; H. J. Whalen, D. D., of New Castle, and Dr. Raymond M. Hughes, president of Miami University, took a part with President Newman. Dr. Newman addressed the student body on "Three Whys in Student Life."

The Western College is fast coming into its own. Mr. Carnegie a week or so ago, by making the last payment on his generous subscription to its endowment fund of $250,000, finished up a long, hard struggle. That fund is now all paid in. The General Educat on Board of New York some months ago, however, started this worthy college for women on another strong effort for the enlargement of its powers. This Board has pledged another $50.000 toward an additional $200.000.

The members of Western's faculty now number thirty-five.

Marriages

ALEXANDER—PIDGEON. Joseph B. Alexander, of Philadelphia, Pa., and Miss Deborah E. Pidgeon, of Swedesboro, N. J., were married by Rev. Daniel E. Wegle, pastor of Messiah Lutheran church, on September 20, 1911.

The Markets

United States Bonds

NEW YORK, September 25.—United States Government bonds closed as follows:

	Bid.	Asked.
2s, reg., 1930	100½	100⅝
2s, coup., 1930	100½	
3s, reg., 1928	101½	102½
3s, coup., 1928	101½	
4s, reg., 1925	113¾	114½
4s, coup., 1925	113¾	114½
Pan. 2s, '36, reg.	100¼	100¾
Pan. 2s, '38, reg.	100¼	100¾
Pan. 3s, '61, rcts	102⅜	102⅝
Dis. of Col. 3s. reg.	105	106
Dis. of Col. 3s. coup.	105	

The Philadelphia Markets

PHILADELPHIA, September 25.

WHEAT unchanged; No. 2, red, in export elevator, 93a94c.; No. 1, Northern export elevator, $1.19a1.20.

CORN firm, fair demand; No. 2, yellow, for local trade, 76a76½c.

OATS firm, ½c. higher; No. 2, white, natural, 51a51½c.

BRAN firm, fair demand; winter, in bulk, $25.75a26.25; spring, in sacks, $25.75a26.25.

REFINED SUGARS unchanged; powdered, $6.85; granulated, $6.75; Confectioner's A, $6.60; Keystone A, $6.60.

BUTTER firm, ½c. higher; extra Western creamery, 29½c.; extra nearby prints, 31c.

EGGS firm, 30c. per case higher; Penn. and other nearby firsts, free cases, $7.50 per case; do. current receipts, free cases, $6.90 per case; Western firsts, free cases, $7.50 per case; do. current receipts, free cases, $6.60a6.90 per case.

LIVE POULTRY quiet but steady; fowls, 13½a14½c.; old roosters, 10½a11c.; spring chickens, 13½a14½c.; ducks, 13a14c.

DRESSED POULTRY steady, but quiet; fresh killed fowls, nearby, 17a17½c.; do. Western, 13a17c.; old roosters, 11c.; broiling chickens, nearby, 18a20c.; do. Western, 14a18c.

POTATOES steady, fair demand; Jersey, per basket, 65a70c.; nearby, per bushel, 80a90c.

FLOUR quiet, but steady; winter, clear, $3.30a3.70; straight, $3.80a4; patent, $4.25a4.75; Kansas, straight, sacks, $4.45a4.70; spring, clear, $4.25a4.50; straight, $4.80a5; patent, $5.15a5.50.

HAY dull and weak; timothy, No. 1, large bales, $24a24.50; No. 1, small bales, $23.50a24; No. 2, small bales, $21.50a22.50; No. 3, small bales, $19a20; No. grade, $13a16; clover, mixed, No. 1, $21.50a22.50; No. 2, $19a20.

The Cattle Market

PHILADELPHIA.—Receipts for week ending Saturday evening, September 23: Beef cattle, 4,609; sheep and lambs, 13,941; hogs, 4,224; calves, 2,877.

BEEF CATTLE.—There was no change in values and high-grade steers were not plentiful. The Jewish holidays had a tendency to restrict trade at the closing of the week, but conditions were anticipated. The better class of cows and calves were firmly rated. Kentucky and Virginia cattle were mostly on sale. Quotations: Steers, average best, $7.37½a7.50; choice, $7.10a7.25; good, $6.87½a7; medium, $6.25a6.50; common, $5.50a5.75; bulls, $4.50a5.35; fat cows, $3.50a4.65; thin cows, $2.25a2.75; milch cows, common to choice, $40a65; extra, $70; veal calves, steady, exceptional lots, $9.50a10; good to choice, $8.50a9; medium, $7a7.50; common, $5a6; Southern and Westerns, $4a7; grassers, $3a5.

SHEEP AND LAMBS.—The choicest lambs showed a fractional weakness, with sheep holding steady, demand being sufficient for the choicest offerings. Quotations: Sheep, wethers, extra, $4a4.25; choice, $3.75a4; good, $3.25a3.50; medium, $2.25a2.50; common, $1a2; ewes, heavy, fat, $3a4; lambs, extras, $6.37½a6.50; good to choice, $6a6.25; medium, $5.50a5.75; common, $4a4.50.

HOGS.—In touch with the outside situation, prices showed a slight revision downward, and at the concession trade was going on in a normal way. Quotations: Western, as to size and quality, $10a10.25.

CITY DRESSED STOCK.—All meats of the most desirable kinds ruled steady to firm, with inquiry moderately fair. Quotations: Steers, 9a11c.; heifers, 8a10c.; cows, 6a8½c.; veal calves, 12a13c.; extra calves, 14c.; Southerns and Westerns, 10a11c.; grassers, 7a8c.; country dressed, 11a12c.; extras, 13c.; sheep, 7a8c.; extra wethers, 9c.; lambs, 10a12c.; extra lambs, 13c.; hogs, 10¼c.

Church Notices

SYNODS

Northern Illinois Synod

The 61st annual convention of the Synod of Northern Illinois will meet in St. John's Lutheran church, Sterling, Ill., October 20-24, 1911. PHILIP H. R. MULLEN, *Sec'y.*

Wittenberg Synod

The annual convention of the Wittenberg Synod will be held in the Lutheran church at Plymouth, O., Rev. F. B. Heibert, pastor, beginning Friday evening, October 13, 1911.
W. CURTIS LAUGHBAUM, *Sec'y.*

Nebraska Synod

The 38th annual convention of the Synod of Nebraska will convene in Kountze Memorial Lutheran church, Omaha, Neb., Rev. O. D. Baltzly, Ph. D., pastor, October 11-15, 1911. R. M. BADGER, *Sec'y.*

Central Illinois Synod

The 45th annual convention of the Synod of Central Illinois will be held at Quincy, Ill., in the Lutheran Memorial church, Rev. Edward P. Schueler, D. D., pastor *loci*, October 11-15, 1911. FRANK S. DELO, *Sec'y.*

Olive Branch Synod

The 64th annual convention of Olive Branch Synod will be held at Cicero, Ind., the Rev. M. R. Mohler, pastor, beginning Tuesday evening, October 17, 1911.
THOMAS A. ESTELL, *Sec'y.*

Kansas Synod

The 44th annual convention of the Lutheran Synod of Kansas will meet on Tuesday evening, October 17, 1911, in Trinity Lutheran church, Abilene, Kansas, Rev. W. H. Schrock, pastor.
G. G. CLARK, *Secretary.*
E. T. STAUFFER, *President.*

East Ohio Synod

The 76th annual convention of the East Ohio Synod will meet in St. Paul's Lutheran church, Newcomerstown, Ohio, Rev. O. C. Kramer, pastor, beginning its sessions Tuesday evening, October 10, 1911.
J. H. HEDGES, *Sec'y.*

Pittsburgh Synod

The annual meeting of the Pittsburgh Synod will be held in the Lutheran church of Apollo, Pa., Rev. H. E. Berkey, pastor, October 16-20, 1911. The parochial reports should be returned at least one month before the meeting of synod.
H. C. ERDMAN, *Sec'y.*

Synod of Central Pennsylvania

The 58th regular convention of the Lutheran Synod of Central Pennsylvania will be held in Emmanuel Lutheran church, Middleburg, Pa., Rev. Jerome M. Guss, pastor *loci*, October 4 to 8, 1911. This date is one week later than the regular time, postponement being occasioned by the primary election on September 30th. W. M. REARICK, *Sec'y.*

Miami Synod

The 68th annual convention of the Lutheran Synod of Miami will be held in Zion Lutheran church, St. Paris, Ohio, Rev. A. C. Martin, pastor, October 16 to 19, 1911. The examining committee will meet Monday, October 16, at 10 o'clock. Delegates will please notify the pastor *loci* of their coming. Bring your minutes of last synod with you; the supply on hand is limited.
H. W. HANSHUE, *Sec'y.*

Synod of Iowa

The 57th annual convention of the Synod of Iowa will be held October 12-17, 1911, in the First Lutheran church, Cedar Rapids, Iowa, Rev. Charles Warren Maggart, D. D., pastor. All candidates for examination are requested to meet the examining committee on October 12th. Pastors and lay delegates will please notify the pastor *loci* of their coming and the time of their arrival.
W. LUTHER BRIGHT, *Sec'y.*

Northern Indiana Synod

The 57th annual convention of the Synod of Northern Indiana will convene in the Antioch church, Hoagland, Ind., Rev. A. K. Mumma, pastor, October 10, 1911. Opening service at 7:30 p. m. Trains leave Ft. Wayne at 6:25 a. m. and 12:25 p. m. going south; Decatur, 7:54 a. m. and 3:07 p. m. going north. Delegates please notify pastor *loci* as to time of their arrival.
ADDISON D. GILBERT, *Sec'y.*

West Pennsylvania Synod

The 87th annual convention of the West Pennsylvania Synod will convene in Christ Lutheran church, Gettysburg, Pa., Rev. H. Anstadt, pastor *loci*, October 9, 1911. Monday evening the Rev. H. C. Alleman, D. D., will be installed as Professor of Hebrew in the Theological Seminary. Rev. E. Weigle, D. D., and Rev. H. C. Alleman, D. D., will deliver the addresses, after which we shall have the synodical communion.
U. E. APPLE, *Sec'y.*

East Pennsylvania Synod

The 70th annual convention of the East Pennsylvania Synod will be held in the Seventh Street Lutheran church, Lebanon, Pa., Rev. M. H. Stine, D. D., pastor *loci*. The convention will be opened Monday evening, October 2d, at 7:45 o'clock. The synod will remain in session until Thursday evening. The pastors are referred to the circular letter for information regarding the entertainment of synod. All delegates arriving Monday afternoon and Tuesday will be met at the train and escorted to the church, where they will register. Then they will be assigned and conducted to their place of lodging. Pastors will kindly inform the pastor *loci* of their arrival. GEORGE A. GREISS, *Sec'y.*

Alleghany Synod

The 71st convention of the Alleghany Lutheran Synod of Pennsylvania will meet Thursday evening, October 5th, 1911, in Zion's Lutheran church, Everett, Pa., Rev. F. J. Matter, pastor *loci*.

Those concerned please note the following "standing resolution:" "*Resolved*, That representatives of literary and theological institutions and of church boards be heard on Friday afternoon of the synodical convention, and that addresses be limited to twenty-five minutes."

The examining committee meets on Wednesday evening, October 4, 1911, in the church parlor, where all candidates for license or ordination shall appear.
REV. W. H. BRUCE CARNEY, *Sec'y.*

MISSIONARY CONVENTIONS

Northern Illinois Synod

The 34th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Northern Illinois will be held in Lena, Ill, Rev. C. E. Derr, pastor, October 10th to 12th, 1911.
(MRS.) L. A. BEARD, *Cor. Sec'y.*

Kansas Synod

The Kansas Synodical W. H. and F. M. Society will convene in Abilene, Kans., October 18-19, 1911. All delegates and visitors desiring entertainment will please send their names to the pastor, Rev. W. H. Schrock, two weeks previous.
MRS. W. H. SCHROCK, *Rec. Sec'y.*

Central Illinois Synod

The 26th annual convention of the Woman's Home and Foreign Missionary Society of the Central Synod of Illinois will meet in the Lutheran church, Quincy, Ill., Rev. J. Schueler, pastor, October 12-13, 1911. Delegates are requested to send names to Miss Anna Meyer, Quincy, Ill.
MRS. S. N. CARPENTER, *Sec'y.*

Wittenberg Synod

The 31st annual convention of the W. H. and F. M. Society of Wittenberg Synod will convene in the Lutheran church, Leipsic, Ohio, Rev. Scherk, pastor, October 10-12. Delegates and visitors desiring entertainment please notify Miss Bertha Konst, Leipsic, Ohio, as soon as possible.
MRS. W. C. LAUGHBAUM, *Rec. Sec'y.*

East Pennsylvania Synod

The 32d annual convention of the Woman's Home and Foreign Missionary Society of the Synod of East Pennsylvania will be held in Pottsville, Pa., Rev. C. M. Nicholas, pastor, October 11, 12, 13, 1911. Credential cards are to be sent to Mrs. P. C. Shimer, 606 Laurel street, Pottsville, Pa. All societies are urged to send delegates.
B. B. HARKER, *Sec'y.*

Northern Indiana Synod

The 29th annual convention of the Woman's Home and Foreign Missionary Society of the Northern Indiana Synod will be held in St. Mark's Lutheran church, Auburn, Ind., October 17-19. Rev. Alonzo B. Garman, pastor. All delegates and visitors will be entertained. Those arriving over interurban lines will go directly to the church, corner Ninth and Van Buren streets. All steam trains will be met by committees. Names of delegates and visitors should be sent to Mrs. Z. T. Kagey, Auburn, Ind., by October 15th. BESSIE G. TUSTISON, *Rec. Sec'y.*

Olive Branch Synod

The 30th annual convention of the Woman's Home and Foreign Missionary Society of the Olive Branch Synod will be held at Cicero, Ind., October 18th and 19th, Rev. M. R. Mohler, pastor. MRS. J. L. GORE, *Sec'y.*

Miami Synod

The 33d annual convention of the Woman's Home and Foreign Missionary Society of the Miami Synod will be held in the First Lutheran church at Lancaster, Ohio, October 3-8, 1911. The names of all delegates should be sent, as early as possible, to Mrs. William M. Smith, 103 N. Columbus street, Lancaster, Ohio. Delegates shall go direct to the church.
MRS. T. BRUCE BIRCH, *Sec'y.*

Maryland Synod

The 29th annual convention of the W. H. and F. M. Society of Maryland Synod will be held in St. John's church, Thurmont, Md., Rev. M. L. Beard, pastor, October 11-13, 1911. Delegates will receive railroad orders, as usual. Visitors may have them by applying to Miss Mary Baylies, 1210 West North avenue, Baltimore, Md.
MRS. JAMES P. REESE, *Rec. Sec'y.*

Pittsburg Synod

The 32d annual convention of the Woman's Home and Foreign Missionary Society of the Pittsburgh Synod will be held in the First Lutheran church, Braddock, Pa., Rev. S. T. Himes, Ph. D., pastor, October 3d, 4th and 5th, 1911. Delegates wishing entertainment will please send their names to Mrs. Simon Stump, 220 Camp avenue, Braddock, Pa., not later than September 15th. First session of convention Tuesday afternoon at 2 o'clock. ELENORA DEMMLER, *Sec'y.*

Nebraska Synod

The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Nebraska will convene in Kountze Memorial church, Omaha, Rev. O. D. Baltzly, Ph. D., pastor, October 10th to 12th. Auxiliaries are entitled to two delegates; churches having no societies are requested to send visitors, missionary societies of the German Nebraska churches are invited to send delegates.
MAUDE S. MARTIN, *Sec'y.*

West Pennsylvania Synod

The 30th annual convention of the Woman's Home and Foreign Missionary Society of the West Pennsylvania Synod will be held in St. Mark's Lutheran church, Hanover, Pa., Rev. C. M. Stock, D. D., pastor, October 18th to 20th, 1911. Names of delegates should be sent on or before October 2d to Mrs. Horace D. Becker, 308 Carlisle street, Hanover, Pa. The first session will open Wednesday 2.00 p. m.
JENNIE M. STREVIG, *Sec'y.*

West Branch Conference

The 21st annual meeting of the West Branch Conference of the Woman's Home and Foreign Missionary Society of the Susquehanna Synod will be held in Christ Lutheran church, White Deer Valley charge, near Montgomery, October 5, 6, 1911, Rev. S. F. Tholan, pastor. All delegates must arrive at Montgomery by the east-bound Reading 10.24, and west-bound Pennsylvania 10.25. The entire conference will be driven three miles to church. Names of delegates should be sent to Mrs. S. F. Tholan, Montgomery, Pa., R. F. D. 1, not later than September 27th.
CARRY MOWRY, *Sec'y.*

New York Synod

The W. H. and F. M. Society of the Synod of New York will hold its 3d annual convention at Schenectady, N. Y., October 10-12, in First Lutheran church, Rev. U. H. Graves, pastor. It will open with an afternoon session. Delegates' names should be sent to pastor *loci*. The convention is to be self-entertaining. The rates per day for rooms will be from 50 cts. upwards. For dinner and supper, served at the church, 35 cts. and 25 cts. respectively. Those coming in on the electric cars should get off at the Armory.
MARY F. ST. JOHN, *Sec'y.*

CONFERENCES.

Northeast Conference

Of the Alleghany Synod will hold its fall session at Geesytown, Rev. E. Dutt, pastor *loci*, Hollidaysburg, Pa., October 9-11, 1911.
A. R. LONGANECKER, *Sec'y.*

West Branch Conference

Of the Susquehanna Synod will convene in Pottsgrove Lutheran church, Pottsgrove, Pa., Rev. J. Ernest Zimmerman, pastor, October 30 and 31, 1911.
J. ERNEST ZIMMERMAN, *Sec'y.*

Miscellany

FIGHTING FIRE IN THE HOME

"There is a house in the Middle West where a simple but effective fire-fighting system is installed," says Charles R. Barnes in "Woman's Home Companion." "This house has a basement and three floors. On the third floor four tin pails filled with water are placed inconspicuously in positions known to every member of the household. There is a water-pipe to that floor, and to it a hose is connected. Every room can be reached by this hose. Should a fire break out, there would be four pailfuls of water ready to throw against it while the faucet was being turned on to make the hose effective. The same idea prevails on the second floor, the water-pails being located in closets and under window-seats. On the ground floor there are more pails and more hose.

"The family also maintains a spasmodic fire-drill which, while it is of a helter-skelter nature, would prove none the less effective. In order to test it, an unbelieving uncle built a smudge in a coal-bucket down in the basement just before dinner one evening, and then awaited results. They were not long in coming. Somebody smelled smoke, and the next instant all hands were tracing it. When it was finally located in the basement, the head of the house was plunging into it with the first-floor hose, the two daughters were on hand with pailfuls of water. The son was poking the outdoor hose through a window, while the mother had a fine start at getting the fire department on the telephone. Had that alarm been a real one, the fire would have had no chance at all.

"This house has no fire-escapes on outside walls; there are stout ropes on each of the two upper floors that are long enough to reach from a window to the ground. The one on the third floor is in the room of a servant, who is the only occupant of that floor. Should a fire break out, and she be cut off from escape by way of the stairs, she would not have to wait the arrival of the department with ladders."

ONLY ONE DANGEROUS SPIDER

Strangely enough, the one really dangerous spider on the American continent is small, obscure, and practically unknown to popular or journalistic hysteria. Latrodectus mactans is its scientific name. It is about the size of a large pea, black with a red spot on the back—a useful danger signal—and spins a small web in outhouses or around woodpiles. So far as is known, its poison is the most virulent and powerful, drop by drop, secreted by any living creature. Cobra virus, in the minute quantity which the Latrodectus's glands contain, would probably have no appreciable effect upon man; whereas the tiny spider's venom, in the volume injected by the cobra's stroke, would slay a herd of elephants. Were this little-known crawler as large as the common black hunting spider of our gardens and lawns, its bite would be almost invariably fatal. Happily, the "red-spot's" fangs, being small and weak, can with difficulty penetrate the skin, and are able to inject venom in dangerous quantity only when the bite is inflicted upon some tender-skinned portion of the body. Nevertheless, fatalities consequent upon the bite of this insect are sufficiently well attested to take rank as established facts.

Only in America is there no popular fear of this really formidable little creature. Yet it is found in almost every part of the United States, though by no means one of the commoner spiders. In the past five years I have seen two specimens at my country place in central New York, and have heard of a dozen others. If people understood generally that this rather ornamental insect is both more perilous to life and health, and rather more prone to attack human beings, than the superstitiously dreaded "deadly" copperhead, there would probably be a heavy mortality in the Latrodectus family at the hands of energetic housecleaners.—Samuel Hopkins Adams, in "Everybody's."

IN LIGHTER VEIN

Female Financiers

Stories about banking accounts owned by women, told in a London paper, are funny reading.

Of one who was informed that she had overdrawn her account, it is stated that she wrote saying she was very sorry, and inclosed a check drawn upon the same bank, which she hoped would set matters right.

Another who was called aside by the cashier and told her account was overdrawn by a pound had rather the best of it when, taking a sovereign from her purse, she handed it to the cashier, expressing the sincere hope that her carelessness had not financially distressed the bank.

Another story told is of a lady who entered a well-known bank and presented a crossed check to the cashier at the counter, expecting him to cash it. After glancing at it, he looked up and said politely, "I'm sorry I cannot pay this across the counter," to which the lady replied sweetly, "Oh, shall I come around that side?"

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As, for Example

Lord Odo Russell while calling on Prince Bismarck during the sitting of the Berlin conference asked him how he managed to rid himself of that class of importunate visitors whom he could not well afford to refuse to see, but whose room he found preferable to their company.

"Oh," replied the chancellor, "I have a very simple method; my wife knows them r etty well, and when she sees they are with me she generally contrives to come in and call me away upon some pretext or another."

He had scarcely finished speaking when the princess put her head in at the door and said: "My dear, you must come in and take your medicine. You ought to have had it an hour ago."

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An Example

As the teacher read out to her class a portion of Sir Walter Scott's "Ivanhoe," she came upon the word "eloped." "Now which little boy," she asked, "can tell me what the word 'eloped' signifies?" A dead silence following, she explained: "It means 'ran away,' 'carried away,'" she said. "Do you understand? Well, and which little boy can now give me a sentence with the word 'eloped' in it?" "I can, miss," answered a small boy at the back of the classroom. "Mr. Green's dog has eloped wiv my farver's dinner."

—

Time to Laugh

A trained nurse tells this story of a Mrs. Malaprop, of Brooklyn: "She was calling on a very sick case of mine, and, like many women, she was unwilling to let any one be sicker than she had been. When the patient had described her symptoms and her sufferings, she retorted: 'I know how you feel. Once I was four days in a state of complete kimona!'"—New York Sun.

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An Irishman was sitting in a depot smoking when a woman came in and sitting beside him, remarked: "Sir, if you were a gentleman, you would not smoke here." "Mum," he said, "if ye wuz a lady, ye'd sit farther away." Pretty soon the woman burst out again: "If you were my husband, I'd give you poison." "Well, mum," returned the Irishman, as he puffed away at his pipe, "if you wuz me wife, I'd take it."—Kansas City Independent.

QUICKLY CURED

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper

We want every man and woman, suffering from the excruciating torture of piles, to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case is to just fill out free coupon and send to us, and you will get by return mail a free sample of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50-cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disappear—and the piles simply quit.

For sale at all drug stores at 50 cents a box.

FREE PACKAGE COUPON

Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 154 Pyramid Bldg., Marshall, Mich. A sample of the great Pyramid Pile Cure will then be sent you at once by mail, FREE, in plain wrapper.

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RIGHT

You Prove It

It is offered *right*, on trial, to any man or woman who wants it, without a penny in advance. It is offered *right* to prove to every man or woman that it is *right* clear through, to prove that it is made in the *right* way, from the *right* things to set the body *right*. It goes to the *right* places in the body, gives them the *right* help and cures in a right way that *stays right*. We treat you *right*, and want no money from you until you can say in gladness and gratitude

"It Is All Right"

If you do not find it *right* for your own case, for your own trouble, for your own condition, you don't pay a penny for it. It must be *right*, you must prove it *right*, or you get it absolutely free. You can prove it, without paying a penny until you are certain. This is the way we offer Bodi-Tone to the sick, this is the way thousands everywhere have already tried it, for Bodi-Tone is made to do *right work*, work that is sure and certain, work that will last, work that the test of time will prove to be *right*.

Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try a box at our risk and see what it will do for *your* body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. *A remarkable combination that does wonderful work for the body's health.*

Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The *exact combination used in Bodi-Tone* is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies. That is why we want to send you a box of Bodi-Tone on trial, as soon as you write for it, for we know you will find it different and superior.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, *you need Bodi-Tone right now*. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box *at our risk*.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

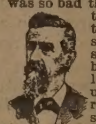
"I Never Felt Better; All My Aches and Pains Are Gone and I Am a Well Woman."

IVANHOE, N. C.—From a child I have been troubled with Liver and Bladder ailments and Dyspepsia. I am now twenty-eight years old. My food disagreed with me so badly that often I could

retain it but a short time. At times I would bloat very distressingly and my complexion would be the color of an orange. I would have to diet carefully to get any comfort. I have taken patent medicines and also medicine prescribed by the doctors, but none did me much good. I would merely get a little temporary relief. I was all run-down, and weighed only 108 pounds. I saw the Bodi-Tone trial offer nearly a year ago and decided to give it a trial. In three days after I began taking it I could see a change for the better. I kept on taking it, and must say I never felt better in my life. I can eat anything I want. My Stomach, which was in such a bad fix, is all right now. I weigh 147 pounds. All my aches and pains are gone and I am a well woman. MRS. W. T. LYERLY.

Back and Heart Weakness, Kidney Trouble and Rheumatism.

FLEETWOOD, PENNA.—I have been troubled with weakness in my Back and in the region of my Kidneys ever since the war. Sometimes my Heart was so bad that I had to sleep on a high pillow. I



tried various good doctors, but got only temporary relief. I have also been a sufferer from Muscular Rheumatism, so that I was completely run-down. A bad headache much annoyed me. I learned about Bodi-Tone and began to use it. I want to say to all that it is a remarkable remedy. I feel so much stronger and improved in health since using it. It took the weakness out of my Back and cured my Headaches, as well as my Heart, which is so much better. I now have a very good appetite and sleep well. JOHN W. LEASE.

Altogether Free From Pain and Distress at Eighty-One Years.

GLEN ROSE, TEXAS.—I have been in poor health for thirty years, and at times it seemed I was afflicted with most every trouble flesh is heir to. I had Catarrh of the Head, Asthma, Stomach trouble, Liver was bad and my Kidneys and Bladder were deranged. At times I would lay in a cold sweat for hours with Bilious Colic. I suffered in this way until a year ago, when I saw the Bodi-Tone trial offer, sent for a box and began to take it. I am now in my eighty-first year, and have been altogether free from pain and any distress since I took the first few boxes. Everybody notices how well I have been this year. MRS. E. RAMFIELD.

COUPON

Clipped from Lutheran Observer

Bodi-Tone Company,
Hoyne and North Aves, Chicago, Ill.

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay $1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

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Bodi-Tone Company, Chicago